

THE CHINESE RECORDER

VOL. XLVII.

APRIL, 1916.

No. 4

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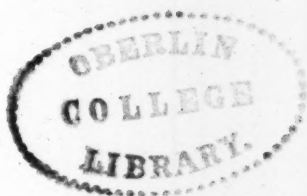
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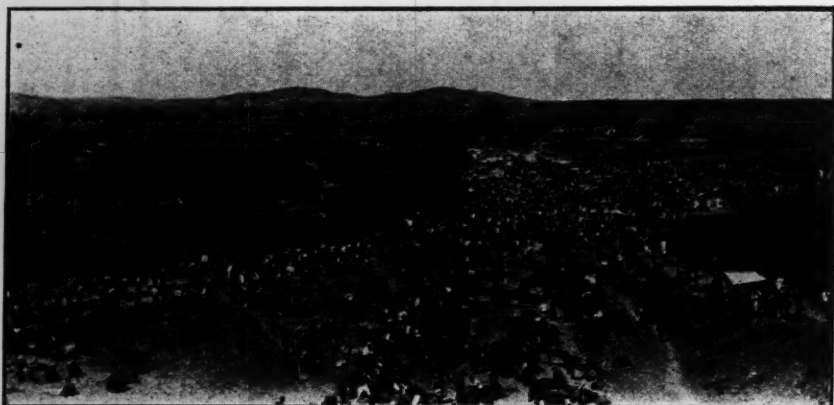
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SHEN-DZ TRIP.

Miss C. J. Braskamp and Bible-woman in Shen-dz.
Mrs. Seymour on the donkey.



CHINESE FAIR OUTSIDE TENGCHOWFU.



TENT PREACHING IN TENGCHOWFU, SHANTUNG, CHINA.

(See Editorial Comment.)

THE CHINESE RECORDER

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VOL. XLVII

APRIL, 1916

NO. 4

Editorial

The
Editor-in-chief.

THE Editor-in-chief of this journal, the Rev. Frank Rawlinson, has just left for America on a well-earned furlough. Mr. Rawlinson is a man of wide experience in various lines of missionary work, and when he accepted the editorial control of the RECORDER a few years ago he brought to it a personal knowledge of the many problems of missionary activities in this land. With a persistent devotion and an untiring zeal he has placed his great gifts of mind and heart without reserve at the service of the missionary body in China, and the growing circulation and influence of the magazine proves that Mr. Rawlinson was specially fitted for the onerous position to which he was called, and which he has most worthily filled. From many quarters there has come warmest testimony of the increasing usefulness of the RECORDER, and of the appreciation in which all regard Mr. Rawlinson's work.

One well-known Board secretary happily indicates how our Editor-in-chief has succeeded in making the RECORDER a live magazine; he writes:

"The test of any such periodical to me lies in the number of articles or editorials which it contains, of which I feel that I must make a record, so that when I want to write upon a given subject, that record should be consulted. Judged by this test, the CHINESE RECORDER has a high place among the periodicals which I read. I congratulate the editors on the interest and value of the

magazine and I want you to know that it is deeply appreciated by readers in this country as well as by missionaries in China."

The Editorial Board will sorely miss Mr. Rawlinson, for their relationship with him has been most cordial throughout. It is difficult for the missionary body to know how much time and labour is involved in preparing the RECORDER each month for the press, and, when it is remembered that it is all done as a free-will offering to the cause of Christ, we are sure that the readers will join with us in wishing to Mr. and Mrs. Rawlinson a happy furlough, and pray that God would abundantly enrich his life for still greater service after his return to resume the editorial chair and his other many activities.

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Leadership.

"THE Chinese Christian Church as a type has failed thus far to impress the nation as it should." "There is a certain lack of strong aggressive qualities of leadership and heroic sacrifice—a lack of virile and dominating personalities." Such criticism from thoughtful Chinese observers, quoted in Dr. Leighton Stuart's article, needs to be carefully pondered, and, if true, the causes of these defects must be studied and their remedy sought. In earlier ages the individuality of the Chinese had more freedom for growth and development, and there was in consequence more initiative and variety. How far has the dead hand of the past and the over-reverence of ancient thought and precedent produced a stereotyped and dull uniformity of thought and character? May we not believe that as the great truths of the Christian faith are increasingly grasped and made an inward experience, the hoped-for results will follow? The truth of the value of the individual soul and its personal and direct communion with the unseen yet ever-present God—the Great First Cause—revealed in and through Christ as Light and Life and Love, will act as a solvent—breaking up the frost-bound soil and quickening into a new, vigorous, and fruitful life, the soul of this great people. It is the New Birth—the Birth from above—that can solve the problem.

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Our Illustrations. IN our frontispiece will be found reproductions of three scenes which indicate in a faint way some phases of mission work characteristic of North China. In Shantung the "preaching tent" has proved an

effective method of reaching the people. Christians eagerly take part in the services, and bring listeners from long distances to hear the Gospel preached in the tent. The missionaries engaged in this work report long-continued services and the remarkable manner in which native evangelists engage in the "follow-up" work.

"Alumni Day" at Boone University happily emphasizes the greatness of the change that is coming among those of our Chinese friends who are breaking away from old social restrictions. Even now we are frequently pained by the sight of the supposedly orthodox method of Oriental progression through the streets in company with a wife: the man goes ahead, with upward gaze, the better-half coming behind, with eyes humbly fixed on the ground, however much their mental gaze may differ in direction. There is less of this tandem attitude now than formerly, and we gladly look at the picture of Alumni Day and note how the families participate in the advantages of educational enlightenment and the breaking down of social barriers.

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Books in Preparation. DR. MacGillivray resumes on page 273 the preparation of the monthly list of books being planned by various authors. There has been so much duplication that it is hoped to avoid such waste by this means. Will all those who are either planning new books, or are already at work, be good enough to communicate direct with Dr. MacGillivray? From many sources we have received requests for this list to be resumed.

In this connection it is well to state that the proposed Christian Publishers' Association of China hopes at an early date to initiate their plans for the co-ordination of their activities. Some delay has been caused because the facts of the situations as at present existing were not fully tabulated. Several organizations and societies have given approval of the necessity for the formation of the Association. Its purpose will be to ensure a united and progressive policy in matters of production, printing, distribution, nomenclature, and other matters affecting Christian literature in general. The necessity for some such society or association is a pressing one. It does not aim at interfering with the working of any society, but it is eminently desirable that all should work in harmony, and thus save waste and prevent confusion. An Executive

Committee has been appointed, and it is hoped that at an early date some workable arrangement between all the Christian organizations may be agreed upon.

In connection with text-books issued by the secular and Christian presses it is also within the range of practical politics to arrive at some understanding as to the chaotic condition of transliterated names. A few men are already at work on this much-to-be-desired reform, and, with the assistance of some presses which produce large quantities of school-books, it will become an accomplished fact at no distant date. In all these matters patience is needed, and patience is a virtue which we have when not needed and seldom have when needed.

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**Japan and
Missions.**

CHINA and Japan are so intimately linked together that it is of interest to us in China to know in what manner and with what spirit our fellow workers in Japan are facing some of their problems. We are the better able to do this because of full reports issued by the Federation of Missions in the "Land of the Rising Sun." Some features of the work and conditions in the latter differ somewhat from those in China, and others appear in a more aggravated form there. The moral and religious conditions have been surveyed, the social and industrial problems examined, and the reports show how painstaking and thorough our brethren are in meeting the demands of the new day. With ninety per cent of the rural population still unevangelized, and incontrovertible evidence of degeneracy of the moral sense among the people, as seen in the licentiousness which is so blatant, the drinking habits growing at a bewildering pace, concubinage openly and widely practised and approved, and the social evil, especially in the industrial centres, so rampant, the tasks facing the missionaries in Japan are deserving of the sympathetic prayers of all in China. A bright spot in the story is the suppression of gambling by the Government. The Christian propaganda, carried on strenuously by the missionaries and their Japanese *confrères*, is a power for immense good in the land, and the moral sense of those outside Christian circles has been clarified. But, in Japan and in China, the only cure for the wounds of souls is to be found in Christ and His Cross. Legislation has done much, education has done more, but the final and only safe appeal is to the Christ of God.

The Christian forces in Japan are meeting the demands of these strange times with unrelenting vigour and persistent endeavour. The Federation of Missions is a palpable and living organization, and its activities cover all ranges of aggressive and uplifting effort.

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Hopeful Signs. A NOTABLE feature is that Japanese Christians, some in high places, are rallying to the call, and, sometimes along their own lines, but often in co-operation with the foreign workers, are standing face forward to the wind. At present a National Crusade is being inaugurated in the direction of village evangelism, every effort being made to prevent over-lapping and to co-ordinate the general work. Another hopeful sign of the times is that the proposed Christian University is in a fair way of being organized. This University will be of the highest type, no whit behind any of the best financed by the Government, and will be a living gift of Christ to Japan at this critical juncture.

The reports indicate that though there is in many quarters a paralysis of religious life among some non-Christian sects, and that old religious beliefs are being slipped, on the other hand there is among some sects a revival of fervour and activity, especially among people of more mature years.

Though there are in Japan, as in other Eastern lands, many dark spots, it is not darkness without many rays of light penetrating through them. We rejoice with our brethren, and give God thanks for the many tokens of gracious influences which follow all their efforts, and, while some of their difficulties differ in kind from those which face us in China, we are all one in the determination and faith that Christ shall gather all souls within His fold, and that souls shall be healed wholly by Him.

We commend our brethren to the grace of God, and give them our sympathy and prayer. Thus linked together, whether here or there, we help each other along the rugged road which will emerge into a path of gladness when peace and good-will shall move the hearts of all peoples, and the evangel of Christ shall have won unfaltering allegiance of those who are now struggling into the light or will soon feel the impulses of the Spirit of God.

**Ts'ing-ming
and Easter.**

ALTHOUGH the subject of the Christian Church in relation to non-Christian festivals was taken up in our last issue, we feel like referring to it again, as by the time this issue reaches our readers Easter will be close at hand ; and even now, as Easter this year comes late in the season, the beauties of the awakening earth, the growing greenness, and the strengthening and fitful sunshine, as well as the prospect of kindly rains, suggest thoughts regarding the manner in which our Chinese brethren and sisters can be helped.

In one of the early issues of *The Messenger* (valuable articles from which are being reprinted in *The National Review*), "E.T.W." introduces the subject of "The Ts'ing-ming and Easter." Referring to the Ts'ing-ming Festival, he says :—

"There is much in the sight to touch the most tender chords in the human heart and much to relieve the despondent feeling of the missionary that the Chinese people are hopelessly worldly and utterly lacking in religious feeling. On the other hand, there is much in the custom to sadden one, especially him who knows how often dread rather than affection prompts these attentions to the departed and how thoroughly selfish and earthly too often are the motives that inspire the service, seeing it is meant to avert calamity and secure good luck for the family during the year. Still more sad is the thought that in this elaborate ritual there is no place for the God who gave and who hath taken away, nor any mention of a hope of the resurrection of the dead or of reunion with the lost ones in a better world to come."

In various numbers of the RECORDER the subject has been referred to ; in fact, the April (1910) issue had special articles on this topic. Rev. W. S. Pakenham-Walsh suggests (1) the retaining of the feast of the Ts'ing-ming, using the name in all Christian communions ; (2) the use of Christian services at the graves or in the Christian cemeteries ; (3) the use of some kind of a Memorial Tablet ; (4) the introduction on a wider scale of memorials in the churches, such as pulpits, reading desks, fonts, etc. We can quite understand that these suggestions touch on vexed questions, but we have sympathy with the attitude that to a greater extent than at present we should "become Chinese that we may win the Chinese, retaining all that is good in the old, while supplementing and enriching the Chinese Church from our own rich Western store."

At this Easter season we realize thankfully that the resurrection of Christ is the guarantee of our own; early and crude speculations have been exchanged for strong certainties. "The living, risen Christ is the centre of the Church's creed, the creator of her character, and the inspiration of her conduct." The Christian idea is not to weep among the graves, but to make them starting-places to nobler attainments. We remember the wisdom of some of the ancients in calling the days of their death *natalia*—not death-days but birth-days. It has been well remarked that when our Lord cried out on the cross "It is finished," the only thing that died was death.

* * *

**In Touch
with Supplies.**

SOME time ago in *The Continent* there appeared an interesting reference to the inflexible habit of a great editor in the States. The writer of the article said that he was talking with this editor in his private office one night about 10 o'clock. As the hour drew near, the telephone operator announced that she had the great man's home on the wire. Then the grim warrior in many a political battle, the versatile publicist and administrator, seemed to vanish from the room, and in his place sat a son talking with the old home, making tender, intimate inquiries concerning the health of the invalid mother. The scene was almost too sacred for a stranger's presence.

"That's where I really live," explained the editor, after the telephone conversation was ended. "I'm just camping out for a time here in the city. My home is up there in the country." The glow of the eye, the softening of the voice, revealed that the master passion of this man's life is not politics or journalism or business, but that home among the hills where the mother who made him all that he is sits enthroned in honour and love.

The article went on to form a mental picture of the mother whose personality could inspire such chivalrous devotion and furnish the abiding motive power for a great man's public mission. But may we not use this illustration to remind us that even in these busy days, with many conflicting duties, complex problems, corroding cares, and ceaseless interruptions, it is possible to keep connection with the One who has sent us on His work and who can give us the strength for these duties, solution for the problems, relief from the cares, and patience for the interruptions.

The Promotion of Intercession.

RUTH PAXSON.

"We know not how to pray as we ought."

We must learn to pray. May our month's study unfold to us the characteristics of true prayer through the lives of those who have learned how to pray.

- I. Write out in your own words a statement based on your own experience of what prayer is to you. What are the characteristics of your own prayer-life? *Face them in writing.*
- II. The Prayer-life of Jesus.
 - A. In order to get a background for the characteristics of Jesus' prayer-life, think :
 1. Of the varying circumstances under which He prayed.
 2. Of the various people for whom He prayed.
 3. Of the different places in which He prayed.
 4. Of the time when He prayed.
 5. Of what He taught others about prayer both by practice and precept.
 6. Of the results of Jesus' prayer on Himself, on others, on His work.
 - B. Then write out eight outstanding characteristics of the prayer-life of Jesus.
 - C. Take a sheet of paper and make two columns as follows and honestly answer the questions :

Where is my prayer-life like that of Jesus?
Where is my prayer-life unlike that of Jesus?
 - D. Record any new resolve regarding your life of prayer.
- III. Write out from memory as many characteristics as you can of the prayer-life of David, of Paul, of persons you have personally known or have read of who knew how to pray.
- IV. Study carefully the following passages to discover the characteristics of the prayer-life of

Abraham—Gen. 18:16-23; Rom. 4:19-22; James 2:23.
Moses— Exodus 15:22-27; 24:12-18; 33:1-19; 34:1-35; 32:30-33.
Elijah— I Kings 17:20-24; 18:1-46.
- V. Mention four outstanding characteristics of the prayer-life of Nehemiah; of Daniel; of the early apostles.
- VI. Find passages in the Epistles of Paul that illustrate the following characteristics :—
Definiteness; importunity; boldness; intensity; spontaneity; faith; faithfulness; intercession; humility; adoration.
Write out other characteristics you found in Paul's prayers.
- VII. Mention four things which Jesus taught should characterize our prayer-life. Give chapter and verse where found and, if possible, illustrate these by an example of each from Jesus' own prayer-life.
- VIII. Summarize the month's study by writing out every characteristic of a life of effectual, prevailing prayer which you have discovered. Do you have each one in your prayer-life?

"Lord, teach us to pray."

FOOTNOTE.—The above outline for a month's study on prayer is given in response to a request from some who enrolled their names as intercessors in response to the call in the January RECORDER. Our limited space enables us to give merely a suggestive outline for study.

Contributed Articles

The Christian Apologetic for China

II.

J. LEIGHTON STUART.

AS one compares the range and intensity of Christian effort in China with the reaction thus far upon the nation's attitude, there is a haunting sense of disproportion. Thousands of missionaries and many times the number of Chinese workers are devotedly using every variety of method; millions in money are being spent annually with scientific attention to their most economic and effective use; all that careful organization, all that energy, equipment, and experience can contribute, seem to be at our service. Nor can it be charged that there is any tendency to deny in theory or to disregard in practice the ultimate sources of spiritual power. On the other hand, the statistics for church-membership—or any other available test—do not as yet reveal a response at all commensurate to the extent and earnestness of the appeal. Of course explanations, analogies, beliefs, and confident hopes suggest themselves, by which we are steadied and enabled to go on abounding in a work which we know will not be in vain. One is not so much discouraged as surprised, a surprise which is deepened with every fresh understanding of Chinese character and life. As one gains in insight and sympathy, it seems the more reasonable to expect that all that is best in the Chinese people would respond eagerly to the Christian message as to the heart's desire. This impression is accentuated by noting the contented experience of individual Chinese believers, and by contact with others who seem to possess the "*anima naturaliter Christiana*." It is further strengthened by the breaking up of the old order, the restless struggle after better things, the futilities of recent political, educational, and other reforms, all of which should tend to make this people peculiarly receptive. At any rate, such reflections may help to create an atmosphere and to quicken an impulse for studying the following questions.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

- i. In your contact with the Chinese (with the exception of Moslems) what have you found to be the elements in their religious ideas which are really vital ; that is, which are generally prized as religious helps and consolations, or which tend to influence character and conduct ?

The most obvious fact is the moral incentive of the old beliefs. It is not without significance that the gods of China have usually been men of distinguished virtues, whose canonization is an evidence of the inherent moral idealism of the Chinese race. To their glory be it said the Chinese have never deified the baser passions, nor prostituted religion to their license. Not only so, but their idolatry has had an undoubtedly strong deterrent effect. The Realm of Shades is a ghostly replica of Chinese officialdom. Its magistrates travel with the pomp of their various ranks, they hold assizes and have their orders executed by runners in the interests of justice and paternal guardianship as is done theoretically at least in the known world. Thus popular thought recognizes an invisible order, adequately empowered for all its duties, functioning for moral ends in the inner sphere where earthly officials cannot act. This belief finds expression in numerous proverbs, in the collections of moral tales, narrating instances where the unseen powers have bestowed blessing or inflicted vengeance with unerring knowledge and inflexible justice. The yamen-like structure of the temples is another testimony, as are the inscriptions on the votive tablets which adorn their interior. It is only a philosophic restatement of this to say that behind all the perplexing phenomena of life there exists to the Chinese mind an elemental justice not to be deluded nor deflected from its unvarying righteous exercise. The conception of heaven is at least that of omnipotent right. But heaven is merciful as well as just, kindly, beneficent. This conviction is the more remarkable in view of the abounding poverty and oppression which in the inherited experience of many would seem to belie it. Though the ancient conception of heaven or Shangti has been be-choked and be-clouded by puerile superstitions, yet it has left enduring effects—standards of personal rectitude and social justice, as heaven's law, political solidarity, reverence for the Emperor, heaven's visible vicegerent, with the corresponding antidote to despotism in the right to rebel against him when he had proven false to heaven's will.

It would be interesting to speculate as to how much Chinese religious ideas have been moulded by the classical morality. At any rate it is another evidence of the vitality of Chinese ethical interest that even the despised superstitions have blended with Confucian teachings and reinforced them by the hopes and fears of a supra-mundane order.

In various customs there is a yet more positive element. The reverence for ancestors springs in part at least from noble sentiments, and it asserts the yearning belief of the Chinese soul in immortality despite canonical agnosticism. In such matters as care for written paper, meritorious philanthropy, burial rites, etc., we are in danger—as are they themselves now—of seeing only the accidents while missing the true instinct to which the custom may owe its origin, the superstitious explanation being only an after-growth. Prayer has always been a vital element in their life—even intercessory prayer, as witness King T'ang alone in the mulberry grove blaming himself in six respects (以六事自責) and asking that the people be spared and himself punished. The consolation which multitudes of women have felt they found at the shrine of the Goddess of Mercy must be something more than a perfunctory habit to maintain its appeal as it has. That heaven's influences are helpful and should be responded to on earth by human aspiration finds concrete expression in the pagoda rising heavenward, as indeed its character (塔) implies, being formed of earth and answer. (See CHINESE RECORDER, April, 1910, page 262, for this and other illustrations.) If in all this there is a danger of our seeing only the folly of the method, there is of course the contrary danger of idealizing which the very use of our Christian phrasing carries with it. But through all the vagaries of their superstitions and the villanies of their life Chinese religious ideas have had a powerful deterrent effect on wrong and vice, they have kept alive the consciousness of an unseen Righteous Power witnessed to in each man's conscience, they have inspired the striving to keep in harmony with this living, moving, creating order of the Universe which those of all three religions call 道 or Way (Refer DeGroot, Religion in China), even to attain fellowship with this heavenly Tao, and thus they have aided this people to realize in conduct many of the finer urgings of the human spirit.

2. What evidence of dissatisfaction with existing Chinese religious ideas and practices have you observed?

The old beliefs are losing their hold upon the educated, which means in China that the masses will feel the effect. Despite the neo-Confucian movement, as a State Religion it is decried as obsolete and inadequate to present needs. Articles have appeared in the **大中華報** (still the organ of Liang Chi-tsao and his school) exposing its revival as baldly political, this being the soul of the cult after all. Buddhism in its more philosophic aspects is said to be unpractical, Taoism as hopelessly superstitious. But in the Tao Teh Chin itself we are reminded that 禍莫大於輕敵 ("There is no disaster greater than underrating your foe"), and the decay of idolatrous practices is more apparent than real, due in part to economic causes. There may be a serious recrudescence of Buddhism on Japanese models. In so far as the old faiths lose they will be substituted by materialism in science and in life, or by the growth of spiritualistic tendencies. Heretical sects of the latter type have testified for centuries to discontent with the standard beliefs, and they seem to be flourishing now.

3. What elements in the Christian Gospel and the Christian life have you found to possess the greatest power of appeal?

To a people whose ancient characteristic has been a strong appreciation of ethical values, this element in Christianity naturally has the dominant interest. Chinese of all types are at one in this testimony. But the very fact that their own cults and classics deal so insistently with the same theme, demands the further question as to the distinctive features of Christian morality which the Chinese note. In the old Roman world these were perhaps truthfulness and purity, and the Chinese recognize the advance in these respects—notably the former. Yet to them the supreme distinction lies in the positive quality of Christian love, the helping of other men simply because of their need, a love as broad and deep as the wants of men, knowing no other limits, rejoicing in the hardship and even in the humble nature of the service, a dynamic doctrine which will cure—if ought can cure them—the woes of existence and the corruptions of organized society. The surpassing moral beauty of the character of Jesus is sometimes spoken of as failing to strike the Chinese with special force in view of the richness of their own inheritance in storied saints

and sages. Is it not more accurate to say that while the teachings of Jesus can be more or less matched from their own books, His character, its inspiration, the moral power which flows from it, they recognize as unique. One of the personal disciples of Confucius moaned this impotence and there is a pathetic passage in Mencius (Book VI, chapter 8), the great optimist among Chinese moralists. These quotations are confirmed by their national and personal experience, never more glaringly so than in this era of reforms.

It is only a special application of its ethical appeal to refer to the social emphasis of Christianity. While the new terminology of social science and service is gaining rapid currency, yet the Chinese have always had a generous sense of social morality both in its political and philanthropic implications. Indeed one sometimes wonders whether right living and benevolence are not almost equivalent ideas to them just as the two common characters (義善) are used almost indiscriminately for either, and duty is not abstract unrelated righteousness but something obligatory only in its bearings on those with whom one has relationship. The fine Chinese traits of loyalty and fidelity—products of the Confucian teaching to 主忠信—can thus be enlarged to include the new Christian relationship of helper and helpless. However that may be, the Christian movement can wisely stress all forms of social activity as at once expressing its true spirit and functioning in a field where the Chinese mind is prepared to be peculiarly responsive.

There is a slightly less obvious application of the social element in Christian life which in the limited degree thus far encouraged by missionaries has already demonstrated its power of appeal. This includes all those social instincts which the world over have found expression in family celebrations, friendly intercourse, feast-days, dignity and beauty of public worship. Much that we stigmatize as idolatrous rites may be in essence only the manifestation of those same normal impulses which in other forms we enjoy and have largely sanctified by our religious associations. In other words, however necessary it may have been to insist on converts breaking openly with their past paganism, has not our treatment been too negative in giving insufficient attention to Christian forms in which these wholesome instincts may express themselves? There is the matter of memorials to the dead. The Chinese are a people of strong affections and feelings of reverence. Christ

came not to destroy but to fulfil. There ought therefore to be some method of retaining the spirit of the old Chinese customs in Christian, while at the same time, in Chinese forms. The writer is so heartily in sympathy with an article by Rev. W. S. P. Walsh in the CHINESE RECORDER, April, 1910, that he can do no better than to refer those interested to its sane and constructive suggestions. In the same issue another article by Mr. Bitton, dealing in similar vein with the larger question of Chinese feasts and customs, contains a paragraph which it may be allowable to quote:

"Likewise in the matter of memorials of the dead it would seem that in our laudable endeavor to avoid the dangers of ancestor worship we have erred in excess on the other side. In a land where the presence and the memorials of the dead call forth expressions of deep reverence and devotion from the living we have failed to use aright this most effective instrument for Christian service. Surely we may obtain, as we may also confer, much benefit from a wise recognition of such customs. Is it not remarkable that the festival of Ching Ming has not been generally laid hold of for this purpose? Here is a festival purer in name, more uplifting in character and altogether less pagan in association than the old Easter; nevertheless our Christian Easter has become to us perhaps the most spiritual and soul-inspiring of all the feasts in the church calendar. Ching Ming should surely be taken and renewed in the name of Christ and in the power of His resurrection."

The Chinese festival of the winter solstice could be made the occasion for worshiping the Sun of Righteousness, which, re-enforced by their emphasis on the family and their fondness for children, gives the basis for a thoroughly Chinese Christmas. There is ample evidence that Chinese Christians will make much of this festival. The chance is ours now to mould it into a religious and benevolent celebration, with the consequent apologetic value. This principle has indefinite application and possibility of appeal. To mention one more instance, the Chinese instinct for order and beauty and reverence has many suggestions. Much of our Christian worship could doubtless be a greatly strengthened apologetic aid if more care were taken to study Chinese traditions in these respects. Our churches and preaching-halls could be made far more attractive. It is too generally the case that the better type of these are not Chinese, while those sufficiently Chinese are not attractively so.

One other element in the Gospel is proving its power of appeal, and is capable of much larger apologetic value. This is the intellectual element in Christianity. Its world-view, its range of interest, its infinite adaptability as a religion of principles rather than of institutions, its attitude of fearless welcome to all new light from scholarship and science, its historic influence on human progress and enlightenment, all commend it to a nation of acute reasoning powers and inherited respect for knowledge. "All truth is Christian truth" said an English bishop, and the dictum is full of meaning for us.

The various items mentioned above can be fairly well summed up as "The Ideal of Jesus." This ideal is much more positive, inclusive, far-reaching, full of hope and potency, than anything they have known, while in thorough harmony with their own emphasis on moral culture. Hence along such lines there is great power of appeal. Dr. Clarke's book, the title of which has been used above, is rich in suggestion for the detailed unfolding of this ideal. And while the Chinese seem curiously indifferent as to theories of the atonement, yet the self-sacrifice and death of Jesus are daily proven to be the supreme element of appeal among them as among all men. The Chinese may be counted on to grasp the significance of the cross.

4. What elements in Christianity awaken the most opposition, or create most difficulty?

It is scarcely necessary to refer to the opposition which is inevitable when a foreign propaganda clashes against the customs of many isolated generations. Nor need we speak of the no less inevitable unwillingness of the Chinese heart to yield to the moral demands of the Gospel, for this is only to say that the Chinese heart is human. One wonders, however, whether even yet we have been entirely successful in detaching these elemental moral demands from western practice, puritan traditions, adventitious circumstances. Certainly as one reads the New Testament there is an impression of a less rigid formal change in the rapidly developed churches of the Roman Empire. But when once prejudice has been overcome and Christian doctrine is somewhat understood, are there any special points of difficulty to the Chinese as such? The writer can only attempt to interpret his own quite limited experience. Christianity has to do with the supernatural and Christianity is

exclusive. As to the former, one asks himself whether this opposition to the miraculous and the divine is not due largely to the new philosophic scepticism filtering in from Japan and the west. Surely there is no lack of either in their folk-lore and popular beliefs. But the creations of ignorant fear made conventional and even commonplace by use and wont, always hazily nebulous of statement, are one thing. A novel dogmatic from abroad, defined with scientific precision, is very different. The conviction forces itself on one that the Chinese mind inherently resists this feature of the Gospel. In this position it is fortified by the sage himself. Of course this is aggravated by the newspapers, returned students, government schools, reform writers, etc., to all of whom religion is equivalent to superstition. If in all this it appears that only the educated classes are in mind, it is worth remembering that in China the masses have always followed their leaders, the scholars, and that therefore even popular evangelization may become more difficult as Christianity is better understood, not so much because of what it is not as because of what it is. The two features of Christian dogmatic which seem to present outstanding hindrances to educated men are the Trinity and the Person of Jesus. Yet the latter problem especially is one of absorbing interest to them, and in its more modern statement in terms of immanence and personality can easily awaken their enthusiastic allegiance. As to its exclusiveness, while there can be not the least compromise, yet cannot the point of view be shifted to that of its inclusiveness? Thus it can be shown that all of real worth in the old forms can be retained and glorified in the new faith, that even the barrier between native and foreign can be broken down in the broader bond of the Father's household.

But Chinese interest is after all in ethical values, and their specialty is human nature. One hesitates to mention another source of difficulty, but it comes from Chinese observers and is perhaps more practical than all others. The Christian Chinese character as a type has failed thus far to impress the nation as it should. This is not merely saying that Chinese church-members are not all sincere or all perfect. But there is a certain lack, notable exceptions notwithstanding, of strong aggressive qualities of leadership and heroic sacrifice, a lack—I am quoting from a thoughtful Chinese—of virile and dominating personalities. Many of them, as he points out, are honest and faithful people but they do not command much respect in

Chinese society. To say the same thing in a less negative and critical way, the development of Christians with initiative and active struggle after better things, with the high idealism and joy in service of the truly and peculiarly Christian type, with vivid forceful characters springing from the divinely implanted life within, would be an argument the cogency of which will appeal to no people more than to the Chinese, to them never more forcibly than in this time of shifting uncertainties and disillusionment.

5. What elements in Chinese religious ideas and practices (with the exception of Islam) present points of contact with Christianity and conduct, and may be used by the teacher as a foundation on which to build?

The ethical passion of the Chinese needs no further enlargement. But has not the time come when the coöperation of the local gentry and other leaders could be sought more for Christian benevolent activities, and our aid be offered them in theirs, on the ground that the objective is largely the same, the Gospel furnishing purity of motive and moral power? The difficulties are largely due to their selfish and dishonest management, but the theory and in a degree the desire exists, and it is to overcome this very impotence of theirs that the Gospel dynamic is needed.

The Chinese have lofty conceptions of worship. That which centers in the Temple of Heaven has been discussed in recent issues of the *RECORDER*. Whatever the form of government be, the brief republican régime released ideas that will make it forever easier to extend the right to every human being. Buddhist worship and temples are indicative of Chinese sense of need and their response to a faith once adopted. It may be that it can yet be shown that much in Buddhism has a Christian origin, the Goddess of Mercy—a female deity only in the last few centuries—with her saving sacrifice and divine compassion, being Jesus Himself brought to India by sailors and merchants voyaging west. (Refer Lloyd, *Wheat among Tares*, etc.) And in crowning Buddha “they placed on the throne of the Universe those truly Christian elements,—the ideals of love, humanity, peace and compassion.” (Refer *CHINESE RECORDER*, January and February, 1911, *The Christian Elements of Buddhism*.) Confucius practised prayer, exalted reverence and rites.

Confucius and his followers pursued a method not unlike that of the Hebrew prophets, and conditions in China being as they are to-day, there is a call for Christian prophetism bold to rebuke the social evils which abound now as they did in the Judea and China of long ago.

Under the first question some reference was made to the Chinese belief in Heaven, or a divine order (道) assuring the finality of right. It is not entirely just therefore to speak of Chinese fatalism. But whether in Shangti there exists a closer approximation to the Jehovah of the Old Testament, the personal God of Christian thought, is a question the Chinese themselves find it difficult to answer. It can, however, easily be shown from the classics that the Shangti of the ancients was invisible, glorious, omnipotent, inflexibly just, compassionate, no mere tribal god of this race, but supreme in all the world they knew. (Refer CHINESE RECORDER, June and July, 1911, Religious Beliefs of the Ancient Chinese.) It is even more to the point to note the immanent conception of God which has obtained alike in philosophy, asceticism, and popular idolatry (the idol being but the abode of the divinity). The bearing of this conception on the Christian doctrines of Revelation, Incarnation, the Holy Spirit, etc., is obvious. The stress laid on meditation, self-examination, and ethico-spiritual culture by philosophers especially of the Sung, Yuen, and Ming dynasties has points of contact with Christian aspiration, but with the fundamental difference that while the former naturally rely on man's own strength, the Christian depends on the grace of God.

There are many specific points of resemblance: the Sabbath and the 七日來復 (the cycle of seven days) of the classics; the Golden Rule and Confucian definitions of 仁 (benevolence) and 恕 (reciprocity); Buddhist ideas of a Trinity, Incarnation, the quest after holiness and immortality on the part of numberless anchorites and pilgrims.

A favorite sneer against Christianity is its teaching of incentives to virtue, in contrast with Chinese virtue for its own sake. This latter has been put in epigram by a famous scholar of the last dynasty (有心爲善雖善不賞無心爲惡雖惡不罰) (Deliberate goodness, though good, is not rewarded; unwitting badness, though bad, is not punished). But as a matter of fact even the fountain-head of Confucian morals speaks of blessings as the normal result of virtuous conduct. Speaking of the Emperor Shun he said: "His virtue was that

of a saint. Having such great virtue, it could not be but that he should obtain his throne, his riches, his fame, his longevity." And popular belief has carried the doctrine into elaborately regulated rewards and penalties in the after-life. The true Christian hope of an ever easier and higher virtue in the future with its consummation in eternal holiness—as the reward of present virtue—is a contrast which Chinese readily appreciate. And after all, when one has done his utmost to sense the better motives in Chinese idolatry, the conclusion of Prof. DeGroot wins assent: "What chiefly strikes us . . . is its materialistic selfishness. Promotion of the material happiness of the world . . . its aim and end. We do not find in it a trace of a higher religious aim."

6. Has your contact with the Chinese shed any fresh light on the New Testament, or enlarged or altered your understanding of what is most vital and essential in the Christian faith?

Life in China brings a delightful sense of realism in reading the Gospel narratives. Jesus travelled around with his disciples not unlike Confucius, instructing them by conversations and through incidental occurrences. The Eastern setting becomes fresh and vivid through personal experiences. The Chinese are born pragmatists and thus contact with them leads to much thought about the actual power of the Gospel to transform character, as the lives of individual Chinese give touching, often thrilling, proof of this power. There comes, too, an enlargement of one's ideas of religion. The establishment of the Kingdom of God on this earth and the bringing of life and immortality to light become far more "vital and essential" than the distinctive tenets of any one church. The basal truths of Christianity are only altered by the emphasis and glory they receive from a new and gloomy background. If any one belief becomes more vividly outlined against this gloom it is that of the Holy Spirit. The Holy Spirit is "the unique and ultimate fact and force in Christianity." Chinese systems have their founders, their sacred books, their lofty ethics; but nothing that corresponds to the New Testament doctrine of the Holy Spirit. Religion as personal fellowship with God, the revelation and redemption given historically in the person of Christ, are all mediated and made real through the Holy Spirit. It is herein also that Christianity will appear unique to the Chinese as a living power now.

The vindication of the Gospel will never win its way among them merely by the presentation of a moral ideal ; still less by any statement in terms of philosophic thought ; least of all by objective arguments to a people so curiously devoid of interest in mere facts of history. It is only as a dynamic that Christianity will recommend itself to them, and according to New Testament records and teachings this dynamic is only possible through the indwelling Spirit of God. Chinese immanental conceptions should make them peculiarly receptive to this doctrine, especially in view of the current western emphasis on Divine Immanence. The connection between the Jesus of history and the Christ of experience is clarified by the same teaching. If there is one word that the New Testament stresses in connection with the work of Christ it is power. It is writ large upon our modern life that ideas are powerless apart from personality. Here again—and indeed these are mere suggestions of the principle—the Holy Spirit relates the historical facts of our Gospel to the ideals and impotence of the Chinese by revealing in experience the moral dynamic which resides in the person and work of Jesus Christ.

Personal Relations Between Missionaries and Chinese Workers

W. HOPKYN REES.

I.

THE Chinese in our churches are our brothers and sisters, redeemed by the same grace, and co-heirs with us of the inheritance in glory. We have come from a common source, and are passing along to a common end. The most intimate relationship exists between the missionaries and the leaders. A great change has taken place in recent years in the general character and type of these colleagues, for which we can never thank God enough. But there is a new spirit abroad, and new attitudes emerge. We would do well to examine these spirits to see if they are of God. It is well to face frankly the facts so that dangers may be avoided and understandings cemented. The emancipation of the Chinese people from the thralldom of their sins, and the building up of the City of God in the land, depends so much on the spirit

which animates the missionaries and their Chinese associates at this time.

We would do well to examine first of all the situation as it exists.

1. *There is in some circles a suspicion of the missionary.* Whence came it, and why? Let us ask other questions, in all humility and honesty. Has the missionary always and everywhere exercised his authority wisely, without fear or favour? Has he invariably been discreet in dealing with church leaders, and in the use of foreign funds? Has he ever ignored the advice of experienced Chinese as to how to deal with problems of administration? Has his own zeal for the Kingdom of God been commensurate with the expectations of the home constituency, or has he grown remiss at the expense of adding unduly to the labours of his Chinese colleagues? Has his loyalty to Christ been above reproach at all times? Has he compromised with the world in his daily life? Has he been spending so much time tinkering the machinery, and allowed the steam to evaporate which should have been conserved to make the wheels revolve? These are some of the complaints made. Let each examine his own heart, and then say whether the Chinese leaders are altogether unjust in their suspicions.

2. *There is vexation with the foreign missionary.* "We are here to be obeyed," said a missionary of a few years' standing to a company of leaders who had been sorely tried at a time of stress. "Then do you mean that we are as hired servants, like those hired by farmers at harvest time?" "Yes, it is so." Is it any wonder that the men were aggrieved, and that the wound rankled long? "May I sit on the shaft of your cart?" asked a member of his pastor when travelling in an out-of-the-way place. "Oh no, you can walk all right." An evangelist once arrived at sundown at the missionary's home, requesting an interview on urgent business. He was told to wait till morning. The man did not wait, but returned to find that the fear in his heart which prompted the visit to his foreign friend was only too real, for the evil work had been done. A young missionary once preached on Acts iii, 1-10, stating, without a blush, that the "Beautiful Gate" was the church, Peter and John were the missionaries, and the "beggar" was the Chinese church. As a joke it might pass unnoticed, but as a sermon it caused much perturbation of soul. Again, some missionaries

are inexcusably ignorant of the most elementary rules of Chinese etiquette, and, unconsciously, they transgress them without compunction, and rob themselves of opportunities for good, besides grievously hurting the church leaders. And thus from several causes, some of these men and women have had to chew the cud of resentment, and the acidity remained long.

3. *It is said that there is lack of sympathy, trust, and appreciation on the part of missionaries in some quarters.* For instance, poverty in the homes of some of the workers is a very real thing, and they have not been adequately remunerated in some cases. I recognize the difficulty here. Who is to pay, who should pay, the Chinese Church or the foreign organization? But the fact remains that grinding poverty has been the lot of many of the choicest spirits, and the carking care in trying to keep the family respectable has driven out the vigour of soul, damped the warmth of the heart, corroded the will, and given cause for complaint, when he who held the keys of the safe and sat in judgment would not even express sympathy when unable to alleviate the distress, and said, "You are not worth more than you get, and you are getting more than you could earn in other lines of work." That may also be true of some missionaries, I do not know; but the mansion of the blest wherein the missionary resides lends itself so easily to a retort that the missionaries at any rate live in good style and great comfort. It is no wonder that some of these men have drifted into secular or government service, and carry with them a sense of supposed wrong, and of resentment towards the missionary, for, after all, the Chinese has much saltpetre mixed in his blood. To my knowledge some of these men are to-day leading in the movement for the "independence" of the Chinese Church. Others, leaders in the churches, devoted and experienced, have lost heart because they were being snubbed when suggesting new methods or improved plans for the expansion of the churches' influence. They revolted in bitterness of soul, for the missionary told them that *he* knew best, and laughed at them; they became hemmed in by exasperating conditions imposed upon their efforts, often voluntary; disappointment put water into the wine of their life. I do not excuse all these men, for some of them were provokingly sensitive, but let us never lose sight of their side of the question. Then, a carping hypercritical spirit has

depressed some, who had aches to bear unknown to the foreigner, and the hill grew into a mountain; and, as there was insufficient provision made for fostering their spiritual life, they too turned away in vexation of spirit, but the record remains unsponged on the tablets of memory.

Further, to *doubt* the Chinese leaders habitually is to thwart and cripple them. Some of them are like the eaglet in the nest, but, when gently tilted and wooed, and made to realize their powers, become like the eagle which John saw, flying swiftly and unweariedly in the blue heavens. But they got so little sympathetic help in their endeavours to soar. Because of their retiring disposition they were misjudged, or became the butt of sarcastic remarks—and no chasm is harder to bridge than *sarcasm*. Some missionaries have been very suspicious of the Chinese, and have spoken such hard things *about* them and *to* them. A chaplain in India once said, "Yes, God can save the vilest, and you in India are of the vilest on the earth." I wonder what impression his sermon made on the listeners; the impression on himself must have been most hurtful. I am not aware that such un-Christly words have ever been uttered in China, though far too often we have heard with a shudder some nauseating remarks which were as baseless as they were base. "*You Chinese*" is too often thrown at our associates. A missionary once said to me in a small homestead where prayer was wont to be offered, "Oh, let us get out of this dirty hole." Satan came with the sons of God in Job's time, and he has clung close to some of them ever since, forsooth. It is our duty as missionaries to seek the saint beneath the garb of the sinner. Men saw the publican; Jesus saw the evangelist. I know, after travelling thousands of miles along the great Chihli plain, that there are many repulsive sights, and we dislike certain odours and habits, and, often feeling weary with the cart journey—taking your seat when you start, and not finding it again until you get to a halting place—we may be hypersensitive. But never detest the sinner, *only his sin*, helping the sinner so that his sin may go; for assuredly Christ died for these myriads as He died for us. As we cannot draw the frontiers of the spiritual Kingdom with geometrical precision, we need to exercise tact and discretion, trust and confidence, lest we fall into grievous error, and misjudge those who will yet shine as the stars for ever in the firmament of God.

If we assume an attitude of superiority, and strut about with an air of authority and privilege, it is inevitable that a spirit of discontent should emerge among the proved leaders. Some of them have been reminded so often of their shortcomings that they begin to feel that their only ability is to "come short." "To be downright in speech is to be upright in character," said one. My dear Sir, you are mistaken; you have no more right to wound the heart of a fellow-creature needlessly with unkind words, than you have to cut his body with a knife. If it *may* be necessary sometimes to use the knife, dip it in honey, and it will do its work none the less effectively. Try to remember that some of these, our Chinese brethren, fight in one month in defence of their faith and against the deep-rooted and powerful forces of inherited evil, and do so in unsunned obscurity, more than we do in a whole year. It is such a pity for these men to be wounded in the house of their friends. A reprimand may be just, but it should not be unjustly administered; a word of praise is cheap, but *dear* to the heart of some workers. Patience and courtesy, as well as frankness and firmness. The staff in the hands of the prophet's servant failed ignominiously; but, when the prophet breathed on the lad, eye to eye, face to face, heart to heart, life was brought back. So we should see to it in furnishing our mental abode that a fireplace is provided for warmth. One is happy to think that missionaries such as described here are few, but too many exist.

4. *A desire to be fashionable.* Fashions change rapidly, and not among *women* alone; and some of these leaders to-day in the churches want to keep up with the fashion. The spirit of independence in the body politic is very vocal in these never-to-be-forgotten days; though it is safe to say that not *all* who loudly proclaim the new gospel of political salvation know even the A. B. C. of its alphabet. Nevertheless, thoughtful and honest minds are to be found in the van of the movement in China, and it has touched the springs of thought in kindred spirits among the churches. The determination to cast off the yoke of the Manchu, and to break the thralldom of generations of misrule is a patent thing to-day; and the Church has been stirred along the same lines. Is not the church partly responsible for this new force and trend?

The student class is profusely inoculated with this virus. Even in Christian colleges we have had strikes on the most

modern lines of trade unionism. It is difficult sometimes to remain silent as we observe the accumulated results or fruits of the self-confidence and levity of immature students. They have pasted on the wall of the college the marks they wish to give their professors. The food, for which they paid only a small part of the cost, was not up to the standard of their cultivated taste, so they struck. A teacher treated one student with sternness; the students responded with a strike, rusticated students were escorted to the station with a band of music playing and banners unfurled, just as if they were the heroes of a hundred battles, proud of their scars. A student at the end of his course declined his diploma because, in his superior wisdom, he knew that his teachers were old-fashioned. This is independence run riot with a vengeance. Strange to relate, that youngster was not spauked for his impertinence. That is the spirit: how are we going to meet it? especially in our theological colleges where the future leaders are being equipped? Without condoning the insolence, are there no grounds for the complaint? We are all loyal to our forebears, whose gospel has wrought such wondrous effects; but we should not forget that some inscriptions on the banners they carried may be changed without doing injury to the banner. Are we loyal to Christ and truth if we deliberately thrust aside the fuller light which has come, and hug ourselves in the twilight? We must not traffic in vague hypotheses, or trade in tentative theories; but most assuredly, the horizon of God's truth has been made more lustrous during the last quarter of a century; eyes have been clarified, and divinity has been found in crannies little suspected before of holding such treasures. At least *some* of these results rest on the solid foundations of God, as solid as the hills of God. Are we honest then to our students, who are emerging into the light, if we refuse to help them in their quest?

They see men as trees walking; we should help them to see men as men, trees as trees, and truth as truth. The dead hand holds within its palm the seeds of decay and disintegration. Do not fasten the doors with ropes of steel, or with barbed wire; do not give a stone instead of the Bread of Heaven. I deprecate strongly a wild presentation of things about which there is uncertainty in the minds of holy and cultured men, whose care for the ark is unceasing; but I do earnestly plead for a due recognition of the assured results of the enquiry of other minds, equally holy and cultured. The diamond is still

the same though the lapidaries have cut new facets and shown us new phases of its beauty.

Let us now take the reverse side of the shield.

1. *The spirit of self-reliance.* We may have regarded the leaders with pity, not unmingled with suspicion ; we have now learned to regard them with respect, not unmingled with fear. But let us recognize the reasonableness and the fine qualities of our Chinese fellow-workers. The church in China has been crawling along a spiral stairway for years, surrounded by layers of dust and opposed by strongly entrenched inimical foes, but the Divine Hand has been leading.

The rudiments of Empire are plastic yet and warm ;
The chaos of a mighty church is rounding into form.

Men in our churches to-day are rubbing their eyes, and catching the sound of new voices. I visited Lincoln Cathedral; there I was told that a master artist, in working out his designs for the windows for that magnificent fabric, was in the habit of throwing away odds and ends of the many coloured pieces of glass which he thought worthless. An assistant, after painstaking and prolonged effort, used those odd pieces and made a window of his own, which now adorns the same sacred shrine. The day I saw it the sun shone brilliantly, and that window was transformed into a harvest of many-hued roses, none the less beautiful than those of the master's. The time has fully come in China when those whom we once looked upon as our servants or assistants are to work out their own designs, and I am sure that the work when completed will adorn the City of God.

I recognize the dangers ; such as a misconception of the true functions of a Christian church, the danger of these independent churches becoming mutual improvement societies, or religious clubs, or co-operative bureaux, and thus alienating the sympathy of the foreign workers, and neutralizing the very essence of the conception of a church ; dangers from unripe and unwise leadership for a time, or of crude plans. At present we see only a crayon drawing, but, with patience, the other colours will be added in due time, and we shall see a finished picture. So we should not splash our brushes across the picture as it is now, and spoil the whole thing ; it is early yet to see the end. Great constructive forces are at work, though we sometimes fail to notice them because they work in silent and unobtrusive ways. But there is behind all this the persistent pressure of a

church aware of its powers, clearing its eyes from illusions, and casting off the limitations of the past.

2. This spirit is in a state of adolescence, learning its strength but not yet able to use it to the best purpose. This young stalwart, therefore, needs our encouragement, guidance, and sympathy ; distrust of it will only breed deception, trust will breed trustworthiness. Some of the leaders are pre-eminently reliable, of marked devotion, integrity, earnestness, and ability. Their ideas may at present be a mixed conglomeration, unstable and loose, like grains of sand ; but they have elements likely to coalesce when thrown into the furnace of experience. We should therefore cease from the "grandmotherhood" of the old attitude ; with wise prevision and generous provision, let us help them to a full realization of the fact that liberty is the crown of true manhood, but that it is to be found only in Christ Jesus in all its plenitude. There must be no compromise as to essentials of faith or doctrine ; but, with alert sympathy, we have an opportunity of guiding and welding these churches along the lines of national genius, and of sharing in moulding them in such a way as that they shall be indigenous to the soil, and yet form a link in the chain which binds us all to the throne of God.

The church in China is at a malleable point ; shall it bear the impress of foreign lands, or that of China ? "Now is the acceptable time, now is the day of salvation" for these churches, and we must not fail to keep step with God's tread, nor attempt to stop the onward march of the new spirit with feather dusters. Help the Chinese to conserve the spiritual conceptions of the church, and let us exert ourselves to the utmost in sane and Christian ways to spread the authority of our *influence*—and none other is of any avail, for the reign of the *Tu Tu* or the Rajah is at an end—and thus help them to help themselves, whom God will assuredly help. If we adopt this attitude, then the Chinese will still look to us for guidance and counsel, and regard us in a spirit of comradeship and equality ; and this is the true solution of the problems connected with the foreigner *vis-à-vis* with the Chinese.

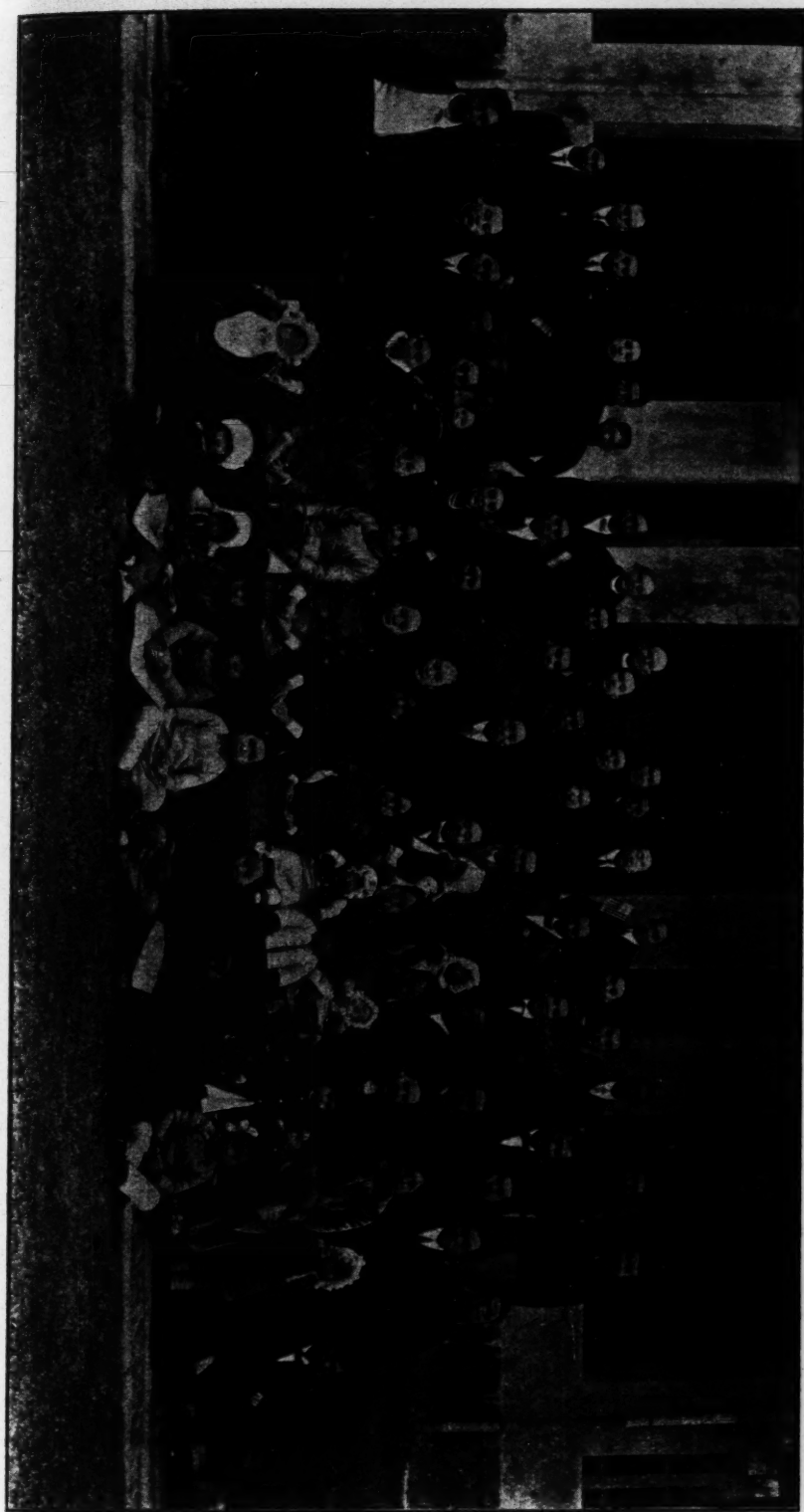
3. "Oh, but the time is not yet." Well, when, think you, will the time come ? I admit that in certain areas and centres there is a danger of our retiring too early ; but in others I am convinced there is a still greater danger of our staying too long. And you will never reach the other side of the river if you stay at home and say, "Oh, it is too rough to cross just

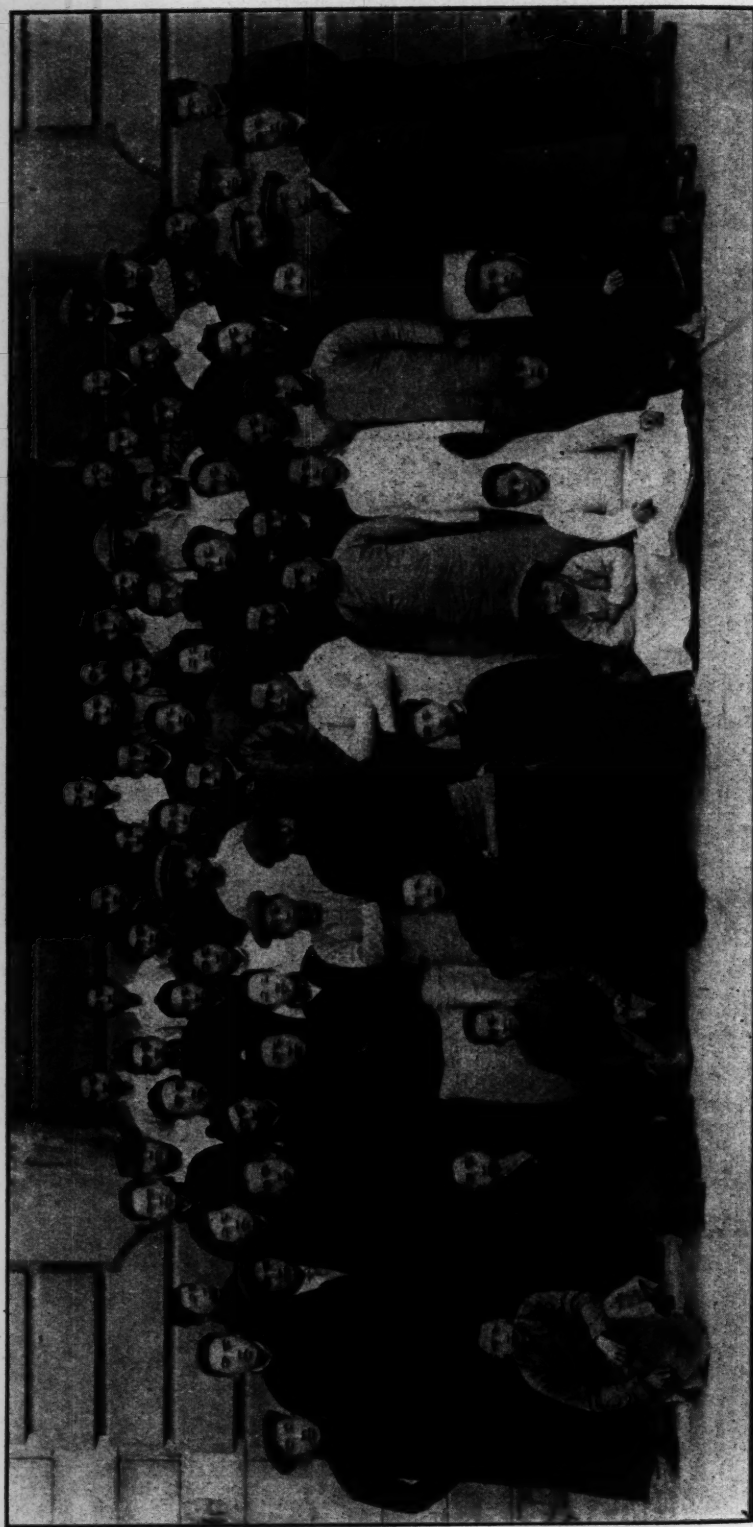
now." God's wind and tide are here now ; hoist the sails, up with the anchor, or you may be left stranded on the *mud* banks when the tide has swept past. Surely behind all these stirrings we see the Almighty Potter, moulding with His own unerring accuracy and deft skill the destiny of this Chinese Church, which is to be the most glorious and potent in the whole history of the world, and who are we to say *nay* when God bids them march forward ?

4. We magnify God for all the gracious influences which have moved the missionaries in China to united effort. We can produce the choicest blossoms growing on the tree of comity, the most exalted comradeship in aggressive activities. The fires of persecution set our lines of demarcation ablaze, and they frizzled up. But is this new spirit to be confined to foreign missionaries ? Do we keep all the blessings to ourselves ? Do we show the same eagerness on lines of equality with our Chinese leaders ? Has the old spirit of isolation given way to a truer realization of our oneness in Christ ? Or are we still haughty, distant, aloof, suspicious ? We should take heed to ourselves, lest we be found thwarting God, for the shuttles of heaven are weaving this pattern. The function of prudence is to find the law of life and progress, and then call in our courage to obey it. To-day it points unwaveringly to the fuller union and co-operation. What are we going to *do* ? What are we going to *be* in this new day ?

We are partly responsible for this new spirit, for we have pleaded times without number that the Chinese should bestir themselves to the noble attempt to form a self-supporting, self-governing, self-propagating Church. Our attitude now must be one of wise guidance, generous sympathy, and hearty co-operation, so as to safeguard the new China from falling into errors which may be avoided. Our love and sympathy will be the touchstone to divide the treasure from the trash. In spite of manifold perplexities it is our duty, as it is our privilege, to try to guide the movement for a National Church. Let us fulfil and not destroy. Because we are busy scraping the barnacles off the old ship we need have no fear as to the stability and seaworthiness of the vessel, for she will sail more gracefully and swiftly after the scraping process, and we may repose on the future with a calm and resolute confidence. "While we look for better methods, God looks for better men ; God's spirit will anoint men, not machines."

ALUMNI DAY, BOONE UNIVERSITY, WUCHANG.





ATHLETIC ASSOCIATION. BOONE UNIVERSITY, WUCHANG.

Movements Amongst Presbyterians in China

O. C. CRAWFORD.

AS there are several branches of the Presbyterian Church at work in China it should be stated at the outset that this article is confined to movements amongst the missions belonging to the Presbyterian Church in the U. S. A., *more commonly known as the Northern Presbyterian Church*. This name is applied only to work connected with the missions. It is a matter of sincere congratulation that there is practically no longer any mention of a particular Presbyterian Church amongst the Chinese. They are united in a Church independent (ecclesiastically) of the home Churches in what is known as the Presbyterian Church of Christ in China. Mention of this Church will be made later on in this article.

A brief mention of the extent of the territory covered and the force employed by this Church may not be out of harmony with the intent of this article. Its work is carried on under the direction of seven missions, one of which—the Shantung—is styled by one of our Board secretaries as the greatest mission in the world. Its territory extends from Peking in the far north to and including the island of Hainan on the south. It has work in the Provinces of Chihli, Hunan, Anhwei, Kiangsu, Chekiang, and Kwangtung. It is the only Church at work in Hainan which is practically considered another province. The following table will show the comparative strength of the missions, in foreign and Chinese workers, stations and out-stations, number of communicants, schools, and teachers.

MISSIONS.	NORTH CHINA.	SHAN- TUNG.	CENTRAL CHINA.	KIANG- AN.	HUNAN.	SOUTH CHINA.	HAINAN.	TOTAL
Foreign missionaries.	48	129	62	44	54	63	27	427
Stations	3	9	4	3	5	5	3	32
Out-stations	27	528	64	27	49	119	24	838
Chinese workers ...	129	805	216	192	129	437	76	1,984
Communicants	1,438	14,549	3,774	959	1,060	11,136	1,413	34,329
Added during year...	245	1,417	443	214	166	1,186	213	3,884
Schools	40	360	54	40	40	124	23	681
Teachers	63	443	109	146	73	160	29	1,025

I shall divide what I have to say under four heads :—

I. *Administrative Efficiency.*

Efficiency is a word much used these days in connection with the administration of mission affairs. The work of the different missions and Churches has become so large and varied, and in many cases the machinery necessary for the carrying out of the plans for the prosecution of the work so complicated, that it has become a real problem how to conserve the strength of the missionary so that he may be free to work for direct spiritual results. Another consideration which intensifies the need of efficiency is the distance of the home base from the field of operation. How to conserve the strength of the individual and administer wisely the funds from the homeland have been questions which have been agitating the Presbyterian Church for many years.

Prior to 1910 each of the seven missions was a unit in itself. It administered its own affairs, through the medium of the annual mission meeting, and in the majority of the missions ad interim business was done by the executive committee which acted in lieu of the mission but whose work was subject to review by the mission. In one or two instances the missions acted directly with the Board in New York. This meant, practically, that each mission acted for itself independently of the others. There was little or no thought of united action, or correlation of work or methods. Each mission presented its own request for funds, equipment, and reinforcements without respect to the others. The consequence was seven units instead of one. It was long felt that we were lacking in efficiency; that some of the missions had plans and methods which the others did not have and frequently did not know of. It was felt, too, that there ought to be the attempt to adopt some policy or policies for all of our missions and that the work wherever possible ought to be correlated and unified. This was no easy task. The methods used and the conditions under which we worked differed almost as widely as the customs of the people amongst whom we lived. But in spite of the difficulties, doubts, and misgivings of many, the attempt was made in 1910 to form an administrative body on the field. This is known as the China Council.

This Council is practically a Board on the field. All that it does is subject to the review and control of the Board in New York in so far as the Board deems such review and control expedient. The Council is made up of one man elected by

each mission, with the exception of Shantung, which owing to its size and the fact that it was divided into two missions before the formation of the Council, has two representatives. The Council also has a permanent chairman.

The Council was somewhat of an innovation but the ideal of a permanent chairman was entirely so. To release one man from his duties in one mission and give him freedom to work among all the missions was something unique in Presbyterian circles. But it was done and I venture to think that the work of the chairman has not been the least important service rendered by the Council. The duties of the chairman are defined by the constitution as follows:

"The Chairman shall be released from all duties in his own mission in order that he may travel as widely as possible throughout all of our missions in China, attending their annual meetings whenever he shall deem it advisable. He shall gather information for the use of the Council, the missions, and the Board and embody this information in reports to the Council and the Board. He shall endeavor to promote harmonious relations in the missions and give such spiritual uplift and assistance to the missions and the Chinese Church as may be practicable. He shall in addition perform such other duties as may be appointed by the Council."

What is the mission of this Council? And is it worth while? It meets once a year and passes upon all appeals for new missionaries and new property asked for by the missions and determines their relative importance. It also passes on all the estimates of the different missions and the opening of new stations. It has the power of temporary transfer and may recommend the permanent transfer of missionaries from one mission to another. It also has to do with the policy of the missions. It has power "to develop and have oversight of the general policy; to co-ordinate in the work of the various departments and to approve or recommend such new work as may be necessary to meet the changing conditions and to gain increased efficiency." "Its decision is final in the case of an appeal from the decision of a mission."

Is it worth while? The writer believes it is. It is still in its infancy and results are hard to tabulate. It is undoubtedly a step in the right direction. It is growing in popularity with both the missions and the Board. Each annual meeting has shown that there is a growing co-operation between the missions and the Council, and that it is in a position to advise both the missions and the Board and thus to unify aims and

methods and increase the efficiency of the missions as a whole. The Board in New York is coming more and more to recognize its worth and is increasingly willing to leave the affairs of the missions under its control. With few exceptions it refuses to consider propositions from the missions which have not the approval of the Council.

II. *Co-operation with the Chinese.*

From the very nature of our Presbyterian form of government we have always had more or less association with our Chinese co-workers. Even before we had any self-supporting churches, or independent pastors, our pastors, elders, and deacons had a voice in the management and control of our Churches and Presbyteries. But it was felt some time ago that what we had been doing was not sufficient; that to secure and retain their trust we must take them more fully into our confidence and place upon them larger responsibilities. The question of the control of funds from home was a large one. But it was felt that we could not do less than give them a part in the responsibilities which even the use of those funds involved. Small beginnings were made by making them members on some of our college and seminary faculties. Later on we invited them to sit as members, with full power, on boards which controlled our colleges and seminaries. Still later on the Chinese Church courts were asked to appoint these representatives.

The movement did not stop with the Church courts. It was the growing conviction that it ought to reach the missions where the foreigners held almost undisputed control over funds and the men who were associated with them in the work of preaching, teaching, and healing. To-day there is a strong movement in all of our missions toward this larger co-operation. In some it is a distinctive feature. It may be added, here, that our Board in New York is in fullest sympathy with this idea of co-operation and desires to foster and enlarge it just as rapidly as possible. This co-operation is shown not only in the distribution of funds after they reach the field but also in the preparation of the estimates before they are sent home to the Board. This is done in some instances by a committee which has been invited by a particular station; while in others the committee has been appointed by the Presbyteries. These committees not only help to make out the estimates but also

assist in the selection and dismissal of teachers, preachers, and helpers and passing on their general fitness for service.

Rev. J. Walter Lowrie, D.D., the chairman of the China Council emphasized the importance of this subject in the following striking paragraph: "The action of the North China Mission and the Shantung Mission regarding the co-operation of the missions with the Chinese Church in the disbursement of funds appropriated from America, I consider the most far-reaching action taken in our China Mission this year (1914). This action requires in every station the co-operation of an equal number of foreigners in the apportionment of the Board's appropriations as finally allotted to the station for Chinese work. It is, of course, quite revolutionary in its readjustment of the financial relation of the foreign missionary to the Chinese Church. It voluntarily relinquishes the dogma, universally recognized in our own and most of the missions known to the writer, that mission funds should be exclusively controlled by the race which furnishes them, American funds by Americans, Chinese funds by Chinese, and substitutes the no less reasonable principle that mission funds are to be controlled and apportioned by those whose intimate knowledge of the circumstances enables them to distribute them most intelligently, provided, of course, due precautions are taken to insure their just and honorable use. The proposed co-operation provides for foreigners and Chinese upon the station committees—the Chinese representatives to be chosen by their own countrymen—and while it is not free from difficulties and perils, its manifestation of confidence in our Chinese fellow Christians, its uplift of the entire Chinese staff in a mission from the position of employees to that of invited colleagues, its provision for obtaining expert knowledge of economic conditions as well as the individual qualifications of Chinese workers, and its providing for a new ground of appeal for the increase of Chinese contributions, combine to fill it with a promise of blessing such as nothing but the baptism of the Holy Spirit could surpass—and indeed a baptism of the Holy Spirit would probably issue in just such methods of co-operation as these."

Commenting on the action of those missions who desired to stress co-operation, the Council, in 1914, made the following deliverance:

"While this plan of co-operation through committees composed of an equal number of Chinese and foreigners is advantageous in a

long-established mission like Shantung, it may be impracticable in a younger mission, or in stations where there are not yet a sufficient number of consecrated and experienced leaders. Nevertheless, while the number of Chinese invited to co-operate with the mission may vary in different localities, it seems clear that there should be co-operation along these general lines, and that the Chinese members of the co-operative committees should, where a Presbytery has been organized, be elected by that body. *It is important also from the beginning to have the understanding with the Chinese Church that this co-operation is established in order to encourage it to steadily increase its contributions to the work which it ultimately expects to support.*" (Italics are writer's.)

In 1915 the following minute, taken from the Committee on Policy and Method, was adopted :

"Co-operation with the Chinese — Guiding Principles.

"Co-operation in evangelistic work is the best place to begin, as it is here more readily adopted. Here also the Church and the mission have already most in common.

"Give over no powers which you may ever need to recall, lest in seeking to avoid a possibly delicate situation you may lead directly to a real and even more delicate situation.

"Clearly defined limitations of powers, as well as complete understanding regarding the amount of foreign funds available, will make for safety and success.

"When powers are once given, it should be in full confidence and trust; anything short of this will render the effort useless at the outset. Full acquaintance with the facts with respect for and confidence in the judgement of the co-operating parties should be granted.

"Co-operation covers much more than the administration of funds. Counsel and advice in matters of policy and conduct of work may be had without reference to funds and may prove of the greatest value.

"When funds are concerned, there should be some sharing of responsibility for contribution as well as for distribution. The proportion of each will vary with local conditions, chiefly with the stage of advancement reached by the Chinese Church. The more closely interest in distribution and contribution are allied the better.

"The ordinary oversight and counter checks of business procedure, wisely arranged and tactfully insisted upon, should govern all the financial affairs of mission and Church alike.

"Too much care cannot be exercised in the selection of the personnel, both foreigner and Chinese, of the co-operating body. Obviously, the more automatically and impersonally the scheme adopted leads to a proper selection the better. In the initial stages the Chinese selected should, as far as possible, be free handed, unsalaried, yet responsible Christian workers.

"The more fully the Chinese body of Christians can be made to feel that the one chosen represents and speaks for them the better; hence choice of the Chinese participants by a body of Chinese themselves is essential."

A concrete example of such co-operation in the larger sphere of active service is to be found in the Shantung City Evangelization Project. Its key-note is co-operation with educated Chinese. The project provides for the eventual opening of evangelistic or institutional centers in fifteen cities in the province. These centers are to be in charge of men who are graduates of college or seminary and preferably of both. The province-wide project is to be in charge of a Board of Directors consisting of an equal number of foreigners and Chinese; the former to be elected by the mission and the latter by the Synod. Each local center is also to be controlled by a committee of Chinese and foreigners but who shall be appointed by the Presbytery and the station.

Each center is to be under the charge of a secretary who is to be assisted by an assistant secretary and a woman Bible-worker. The secretaries' duties shall be (1) to preach the Gospel, (2) to organize and supervise schools, (3) to raise money, (4) to organize forms of social service, and (5) to have general control of the plant.

While the initial expense for the opening of these centers, approximately \$5,000.00 gold for buildings, equipment, etc., and \$500.00 gold per year for current expenses, is to come from America, as the work prospers an increasing share of the annual expenses is to be borne locally with the ultimate object of self-support in view.

One such center has already been opened in the city of Ankui, and after a year's trial every one concerned is much gratified at the measure of success attained. The Board and Council have agreed to the opening of four more centers in Shantung and one in Hwaiyuen in Anhwei Province just as soon as the funds are available.

Commenting on this City Evangelization Project, the Council, at its last annual meeting, commends it for the following reasons:

(a) The great need of further efforts in evangelistic work in the face of the unprecedented opportunity and to keep pace with the enlargement of the other branches of our work. This has been strongly emphasized in all of Mr. Speer's talks in China.

(b) It shows a trust in our educated Chinese leaders and an expectation of the success of the work placed in their hands.

(c) It is in line with the request of the Student Volunteer secretaries for the opening up of lines of work for the highly educated Chinese leaders.

(d) It promises to develop a self-sustaining church. We believe that with efficient Chinese leadership financial support is more likely to follow than through our present methods.

(e) This is a more economical way of doing our work, limiting the number of foreign missionaries required.

III. *Union and Co-operation with other Missions and Churches.*

The Presbyterian Church is pre-eminently a Church of union and co-operation. With one exception, where union or co-operation is impossible, because the mission is occupying the entire field alone, all of the missions have union work

actually in operation and in several of them larger federated movements are under consideration. It may be noted that our Board is unreservedly committed to the policy of federation and union wherever it is at all feasible. I can only mention a few of the union movements in which we have a part, without going into the details.

In North China we are in the North China Educational Union which has to do with primary, middle, college, medical, and theological work and we are also united in Bible training schools for both men and women. In Shantung we have a large part in the great Shantung University scheme. In the Kiangnan Mission there is union in the Nanking University with its Arts, Medical, Normal, Agriculture, and Language Study Departments. With Nanking as the center we have also union in theological and Bible training schools for men, and in the Yangtse Valley College, and in the Bible teachers' training schools for women. In the Central China Mission we have union in the men's college and in the girls' high school at Hangchow. The Hunan Mission has union in theological and girls' high school while the South China Mission has union in medical and theological schools.

Co-operation with the Y. M. C. A. is shown in the appointment of young men especially qualified for work among men. The salaries of these men are paid by our Board but they are not strictly counted as members of our missions and are left free, to a large extent, to follow the usual methods employed by the Y. M. C. A. Two such men are now at work. One in Tsinan and the other in Changsha. Another is under appointment for work in Canton. Our Board is also actively interested in the schools for missionaries' children located in Shanghai and Tungchow.

The *Christian Intelligencer*, a church paper published in Chinese, which is read widely all over China, both by those within the Church and out of it, is published jointly by our own and the Southern Presbyterian Church. Another federated movement with which we are closely connected, is the union of the Presbyterian and Methodist Mission Presses, having associated with them the Chinese Tract Society, in the Mission Book Company with its headquarters in the Presbyterian Press buildings in Shanghai.

The members of our missions have always been ready to co-operate with the workers of other missions in united evangel-

istic campaigns. In several places men and women have been set aside for several months to give all of their time to the supervision of such work either in preparation or follow-up work. In Hangchow one of our men will give all of his time to act as secretary and representative of a union evangelistic committee.

Plans are under consideration for the larger development of the union medical work in Peking; for larger union in connection with the Shantung University, and also for a women's college and a school for the training of women physicians and nurses in Tsinan. In Central China a union school for the training of lay helpers is under advisement. A union, in which all of the missions in China will be interested, is proposed between the Presbyterian and Methodist Presses in Shanghai.

Co-operation is shown nowhere quite as much as in the ecclesiastical bodies of the Chinese Church. This Church is independent of the home Church. In all of the Presbyteries and Synods the Chinese and foreigners are on equal footing and subject to the same rules and regulations regarding the control of the churches, discipline, etc. In our own church we have three Synods—The South China (West Kwangtung), the Synod of the Five Provinces (Wusheng), and the Synod of North China (Whapei). Until now the Synod has been the highest church court. For several years plans have been maturing for the formation of a General Assembly for all China. This Assembly will include not only the Synods mentioned but also the Synods and Presbyteries of other Presbyterian bodies working in China. The final steps for the formation of the Assembly were taken at a meeting of the different Synods, called the Presbyterian Federal Council held recently in Shanghai and it will certainly be formally constituted at a meeting of the same Council to be held in Shanghai early in 1916.

Even though I have dwelt at some length on the question of co-operation with the Chinese and have touched upon the same subject under union and co-operation with other missions and churches, I cannot refrain from adding a further word. I feel that it is due our Chinese associates and fellow laborers to bear a word of testimony concerning their work with us. Has co-operation with them been worth while? Have they been true to the trust reposed in them? Personally I believe it has,

and I believe I voice the sentiment of all of my foreign colleagues when I say that it has been more than worth while. In the measure that we have trusted them they have proved trustworthy. In the measure that we have laid responsibilities upon them they have not only been willing but have been capable of bearing them. This has especially been true of ecclesiastical matters. They have proved themselves to be careful, capable, resourceful and dignified Presbyters: They now bear the greater part of the responsibility in the control of the churches and the formation of the higher church courts. The measure of responsibility must steadily be enlarged and I do not believe that they will be found wanting in any respect. I do not believe that our Church has made any mistake in its co-operation with its Chinese brethren. If any mistake has been made it is that we have not associated with them as closely as we might have done.

IV. *Policies.*

Policy is a word to be conjured with. It is much on the lips of our most prominent men. Sometimes it is a little hard to define. What is the policy of your church, mission, or station with regard to this question or that, is often asked. I am not at all sure that I can point out any definite policy or set of policies which may be said to be the controlling factors in all of our missions. This is not entirely due to the lack of policies but is largely due to the vastness of the territory which we cover and the widely differing conditions under which we work. Some of our missions have been established for many years while others have lately come into existence. And yet I venture to think that there are certain great underlying principles which control, to a more or less degree, the actions of our missions.

(1) *The establishment of a self-supporting and independent Chinese Church.*

We have been here for many years and, judging from the way we are calling for reinforcements (and receiving them) and building up great institutions, it seems very probable that we shall be here for many years to come. But I think that we have never forgotten, nor will we forget, that it is our mission here, not to establish a foreign church, but to so preach and teach and heal that men and women will become followers of Jesus Christ, and to so instruct them that they in

turn will teach their own fellow men who in time will be able to support and control their own Church affairs. I am not forgetting that we are Presbyterians and that the vast majority of us think that the doctrines and polity of our Church are extremely good. Neither am I saying that we are not assisting that church to grow and rejoice in its growth. We are and desire to foster its growth in every way possible. But I do not think that the establishment of a Presbyterian Church, and especially if patterned strictly after the foreign model, is our aim nor do I think that it is the aim of the Board which sent and supports us. I trust I will not be misunderstood. I am not saying that we approve of laxity in doctrine or church government. We do not. I am now simply writing of the aim or policy which controls our activities here.

Progress along this line has not been rapid but I think there are certain factors which indicate that progress is being made toward the goal set before us. Co-operation with the Chinese, of which I have already written at some length and which, on account of its almost universal application amongst our missions, might well have been designated as one of the established policies of the church, is big with promise. Co-operation, if rightly understood and used, will mean independence, self-support, self-control, in the end.

A number of our Churches are independent and self-supporting; others are practically so, and many of our 165 organized churches contribute toward the salaries of their pastors, or evangelists and toward the upkeep of the property.

Reports indicate that progress is being made in self-support. "We note that a gratifying progress is reported from every part of our fields, from Hainan in the south to Peking and Paotingfu in the north. The church is taking over more and more of the burden which has all too long been resting on the mission."

Many of our independent churches are still housed in buildings which were built with foreign funds but I believe that it is becoming more and more a settled policy that with rare exceptions we will not put money into churches which may be able to support a pastor. It is rather our aim to plant evangelistic centers in cities and market towns with foreign funds and allow the work to radiate from these centers and encourage the Christians to rent or secure other buildings for church services independently of our funds. A rather unique

plan has been tried in the South China Mission of loaning money for buildings. It has had remarkable success and has resulted in the erection of many places of worship and the creation of many new centers.

It may not be uninteresting to note the deliverance of the China Council on this most important question. It must be noted that this is a deliverance on policy and is not now universally followed by all of our missions but I believe that from now on it will be increasingly followed.

Providing houses of worship for out-stations. We make the following recommendations: 1. That no mission funds be given outright for providing places of worship for Christian groups or communities in out-stations.

2. That while a company of worshipping Christians is small, they should meet, if possible, in the home of one of their number. When they have increased until such a private assembly room can no longer accommodate them, a larger one should be rented by them. In case they are unable to provide the entire rental of the larger meeting place, the mission may temporarily supplement with a sum of money as grant-in-aid.

3. That in a limited number of strategic centres, usually populous market towns or walled cities, the mission open Gospel preaching halls or chapels. When a Christian constituency grows up and one of these halls or chapels is used for worship, the current expenses involved should be borne by the Christians. They should also be induced in time to take over the property by some such form of easy payments as the following:

a. The local Christians be induced to raise a sum approximating one half of the cost of the property to be secured.

b. The mission render supplementary aid in the form of a loan or grant upon an understanding with the Christians that they look forward to ultimately returning this sum, thus making the property entirely their own. In certain cases where deemed wise, an equivalent in the form of repairs, furnishings, or even the attainment of complete local self-support may be accepted in lieu of repayment of the grant, thus cancelling the obligation. In this manner a stimulus to local self-support and government may often be provided.

4. That where property is owned jointly by local Christians and the Board, the Christians should be encouraged to

take over the Board's share by periodical payments until the property becomes their own.

5. That where an equal or major share of the property is owned by the Board, the title deeds be retained by the Board. Where the local Christians own the greater share, the deeds should be placed in the hands of the Presbytery, as an intermediary, until the final payment is made. A clear statement of the financial interests of the two parties, together with receipts for payments, should in all cases be given.

6. In all cases involving repayments of grants or purchase of Board property by the Chinese, it should be made clear to them that by so returning funds to the Board they are enabling it to render aid in a similar manner to others in more needy places—doing unto others as others have done unto them.

(2) *Educational Policy.* From the very beginning of our work in China we have conducted educational work. We have believed in schools as an opening wedge into the hearts and homes of the people. We have believed that our schools were an evangelistic agency. We have always believed in an educated ministry. While we have established schools as an evangelistic agency it has been our supreme aim to educate our Christian constituency and to raise up teachers, preachers, and ministers of the Gospel. Many have come into the Church through our schools. Many of our preachers are the products of our schools. But in the measure that we have failed to make preachers and Christian leaders so far have we felt that we have failed of the accomplishment of our aims. This aim is still set before us. We aim to give a thorough education to those who come to us but education in itself is not our supreme aim. We are to make Christians and by the grace of God to turn them into Christian service.

Aside from the general policy briefly outlined above, two things may be said to characterize our educational policy of to-day.

(a) A larger emphasis on the work and value of our elementary schools. All of our missions have schools. Several of the missions have the established policy of seeking to found schools of all grades, beginning with the primary schools and having schools of all grades up to the college. Some even aspire to university work. The conviction has been growing of late that our system has been out of proportion; has been

top-heavy; that we had been neglecting or not sufficiently stressing what seems, to some, the most important of all—the elementary or primary schools. Added emphasis is being placed on these schools. More attention is being paid to teachers and subjects taught. Better salaries are being paid. Christian teachers are employed wherever it is possible. Institutes are held for their training. Several of our stations have Chinese supervisors who give all their time to the supervision and examination of the schools connected with the station. In some instances these men cover a larger district than that covered by a single station. One of our missions has set aside one of its foreign members who will give all of his time to such work and it is very possible that he may co-operate with other missions.

(b) Self-support. The call for better teachers and better equipment, the increased cost of living and several other considerations, which need not be mentioned, have increased the cost of conducting our schools. It is felt by many in our missions—and it is also the opinion of the Council and the Board in New York—that board and tuition in our boarding schools must be increased, and that, wherever it is possible, in connection with our lower schools, not only should the pupils pay tuition but the Chinese should be encouraged to assist the missions in the payment of rent, furnishings, and payment of the teachers' salaries. Some even go so far as to say that no school should be opened in a rented building where the Chinese do not pay for the rent.

The Development of Indigenous Resources

WILLIAM N. BREWSTER.

WHILE travelling recently, the hot water was brought up early, and limited. I noticed that the bath-tub had some used water in it, so I pulled out the plug. I went on shaving, and pondering some "problem." Later I began pouring that precious bit of warm water into the tub. Presently I noticed I was not gaining much on the water. I had forgotten to put back the plug!

The patrons of foreign missions have been providing the means for this work for a good many decades. To be sure the supply has been limited but it represents a lot of sacrifice.

What troubles them is that we missionaries keep pleading for "more and more."

They expect to pay the bills in the new fields, but it is the old fields that make the largest and most insistent demands.

A business man expects to pay out money in the initial stages of an enterprise, but after a while he looks for dividends, and when he receives from his managers only pleas that he must put in more, or lose all he has already invested, he begins to doubt the practical nature of the enterprise. The trouble is there is a big leak somewhere. Our subject is, "How put in the plug?" The theme naturally falls into two divisions.

First, Developing the Indigenous Will to Give.

Second, Developing the Indigenous Ability to Give.

I. DEVELOPING THE INDIGENOUS WILL TO GIVE.

There was a time when good men calculated that it cost a certain sum to support a native preacher, and he could evangelize a given number of souls; and by multiplying the salary of the preacher by the number of parishes you could find out what it would cost per annum to evangelize any Christless nation.

But we are learning that Jesus came to give life, and life is not a matter of addition or multiplication. We are not piling up cordwood, but planting and cultivating trees. We are not miners, digging for precious metal, though we do find diamonds; we are not mechanical engineers, constructing an elaborate organization working with clock-like precision, though the Chinese are incomparable organizers; but we are foremost, and always, husbandmen, developing the life of God in the hearts of men, and this life, if abundant, must be indigenous. No exotic is ever normal; it is sickly and expensive.

Why do we want to develop indigenous resources?

Our attitude on this question as missionary administrators, including all grades from bishops and board secretaries to the latest novitiate on the field, is fundamental.

Is it in order to save missionary society money? That is the ordinary husbandman's object. He wants a crop to feed himself and family, and if he has a surplus buy more land. But that sort of motive will never develop a Luther Burbank. We are not ordinary farmers, we are Burbanks! We must come to this task with the one all-embracing desire to do that which

is best for the people to whom we are sent, not the people who send us. The highest loyalty to the missionary board and Church in America is to do our utmost to make ourselves and the society unnecessary to the Chinese Church, for an indigenous Church in China will need the help of the American Church only in the same sense that all Christians need help from each other by mutual love and prayer and sympathetic co-operation or financial help in times of special crisis.

Enthusiastic and sacrificial giving will not be developed with the Board of Foreign Missions as its objective. You cannot convince the average Chinese Christian that the great rich Church in America needs his financial assistance. And the simple truth is the Chinese Christian is right. The Church in America does not need to be relieved.

But there must be an objective to induce our Chinese Christians to sacrifice for the support of the Church. What is that objective?

I quote a pregnant sentence from the paper on this subject by Dr. W. W. Pinson, General Secretary of the Board of Foreign Missions of the Methodist Church, South, read before the Foreign Missions Conference of 1914:

"A study of Mr. Mott's recent Continuation Committee Conferences in the Orient, reveals everywhere the consensus that, 'complete self-support is dependent on a complete sense of responsibility' and that self-government and self-support are inseparable. No other conclusion appears with such outstanding reiteration as this inevitable twinship."

So we may lay it down as a fundamental principle that indigenous resources are developed by indigenous authority. If the Foreign Mission Board wants these resources developed it must give up its authority in proportion. Moreover, the missionaries must do the same. In proportion to the increase of indigenous resources we will decrease in our authority to govern the Chinese Church. If we are not prepared to make this sacrifice, if it be a sacrifice, we might as well settle down to the idea that we will be perpetual missionary paymasters, dictators, and—failures.

Let no one consider this a weak or unworthy motive. More sacrificial blood has been shed for the sacred cause of liberty to govern one's own affairs than for any other object. We judge men by this standard. Do they prize their power

to govern themselves? The nation that is not willing to die for this is not worthy to live at all. We should cultivate and encourage, not stifle, this spirit in our people. Our goal is to make them capable of exercising safely this precious power. Let this be the prize set before them and it will call forth the highest sacrifice of which they are capable.

Take for example, the vexed question of salaries. The usual custom is to decide this scale by the foreign missionaries, even though the money is largely given by the Chinese Church members. For nearly twenty years, since the Hinghwa work was organized into a separate mission on account of difference in dialect, the salary scale has been considered by a Self-support Committee, made up of two or three foreign missionaries and ten to fifteen Chinese preachers. The report of this committee has been considered and voted upon in open conference. In short, the Chinese preachers have fixed their own salaries. "Have they not abused their privileges?" Never; advances have been made from time to time. Recently, for two successive years, when the committee met, the first word from one or two leaders has prevailed: "You all know that we are trying hard to achieve full self-support. Times are hard, and cost of living has advanced; but this is no time to raise the scale. Let us hold steady now until we make the goal; then perhaps we can move up a little."

"Complaints?" Practically none. When a man has a share in deciding his own condition of service, he will bear cheerfully the hardships, while even better conditions that are imposed upon him by others would call forth protests against the supposed injustice.

The one supreme object before us is to develop in the minds and hearts of the Chinese Christians the idea that this is their task, not the foreign missionaries'; it is their Church, for their people. Only when they are wholly possessed by this motive will they do their best. It is fundamental human nature we are dealing with and we must adjust our methods to fundamentals or fail. If we do work along lines that God has written deep in the lives of men, we can not fail, for He will not fail us.

There are a few methods that we have found useful in the Hinghwa work that are worth mentioning.

The accounting for the money that is collected. The Chinese are very suspicious of each other in money matters.

Publicity of accounts is of vital importance, to give confidence. Many years ago we began to print in the Chinese Conference Minutes the detailed statement of every contribution for pastoral support and home missions. This has required much labor and considerable expense, but it has been extremely useful. It has made the pastors and stewards more careful about their accounts, and has satisfied the members that their money was all used as intended. The account is also pasted up on the bulletin board of the church at each preaching place.

The plan of having a Home Missionary Society to take the place of the Foreign Mission Board in providing for the support of the pastors, has been found to be extremely useful if not essential to attaining full self-support for the evangelistic work. The reasons are obvious :

The stronger parishes are thus able to help the weaker. A few places in the large centers can not only support their own pastors, but help the other sections of the work. Without some such organization to give an outlet for this surplus but latent strength, such parishes would likely content themselves with paying their own bills, and pay what seemed to them a reasonable contribution to the Foreign Mission Board. In the four Hinghwa Districts, of the \$6,068 given to home missions this year, \$2,370, or about forty per cent, came from parishes that were giving that much more than the support of their own pastors. Most of this would have been lost, but for the Home Missionary Society. Again, the cash collected in advance helps the preachers to start into the new year with confidence. If the foreign money is cut off, and no substitute provided, it is much more difficult to secure the co-operation of the Chinese preachers to set up self-support as a goal. Without their hearty co-operation all efforts to secure full self-support will be futile.

Another useful method is to put on charts the financial position of each parish on a district and the entire district, and put them up in each station. We have a black column, representing the entire expenditure for pastoral support, or total salaries ; and beside this in red a column representing the contributions for pastoral support, and continuing the same column in yellow, showing the home missions contributions. The shortage represents the foreign money used on that circuit, the excess, if any, shows what they are giving for the other parts of the work.

In recent years we have made much of the Home Missions Night at Conference. Using a huge map of the territory with all the old stations marked, the new stations opened during the year have been called out, and a brief report given of conditions, and the place marked by a small flag. A candle was also lighted with each flag. The effect was described as: "Simply overwhelming." The preachers and laymen go from such a meeting determined to do their best the coming year.

Another important feature which I hesitate to mention, but which I have no right to omit in this discussion, is the example in giving set by our Hinghwa preachers and other mission agents. The most sacrificial givers we have are our preachers. Almost without exception they have habitually given at least one-tenth of their salaries. This has put power into their exhortations and instruction on the matter of self-support. The Home Missionary Society has furnished a convenient channel for their giving. They could not give directly to their own support, as that would be simply a discount on their salaries.

II. DEVELOPING THE INDIGENOUS ABILITY TO GIVE.

But the problem of indigenous resources and their development does not stop with the question of persuading the Chinese Christians to give out of their poverty to the maintenance of the churches. Our six Conferences in all China are now doing as well proportionately as the American Church.

Take our entire Methodist membership in China, including probationers, for the year 1914;

We had

Members	...	...	...	...	...	26,598
Probationers	...	...	...	...	...	20,718

Total... 47,316

Contributions

District Superintendent	...	...	...	\$ 1,361
Pastoral Support	...	...	...	23,029
Missions	...	...	...	14,012

Total... \$38,402

or an average of $81\frac{1}{16}$ (Mex.) cents per member.

The entire church in America, exclusive of foreign membership, gave for ministerial support and benevolences in a recent year about \$7.00 gold per member and probationer. It is

probably a little less. A fair estimate of comparative values makes ten cents (Mex.) to our people about the equivalent of one dollar (gold) to the American Methodist. So that 81 cents in China measures as much sacrifice as \$8.10 would in America. That extra 11 cents might represent the foreign missionaries' gifts, leaving the Chinese 70 cents, or practically the equivalent of the thirtieth generation Christians of America.

The problem is how we may develop the indigenous resources of our people, so that they can afford to give more. Experience teaches us that, with proper training, our Chinese Christians will give liberally if they have it to give.

To be sure, the Christian community becomes better off financially than their pagan neighbors, by ceasing to gamble, drink wine, and smoke opium. They also save the money squandered in idolatry, which in some sections of our territory is enormous. Without doubt the money formerly expended on idolatry would support the church in our larger congregations.

But the truth is that the people impoverish themselves in so doing. Fear of the evil spirits drives them to any lengths of debt or destruction of their property. We do not want our people to support the church by self-destruction. It would not commend the Gospel to their neighbors if they did so.

How can we develop a Christian community that will be amply able to bear all the financial burdens of their own evangelization and education? That is what we are here for. What is our program to accomplish it? Have we any program that bids fair to work out that way?

Clearly, if we do anything to improve the social and industrial conditions it must be through industrial education. We must teach the people improved, modern, scientific ways of doing things, or they will continue in poverty.

We justly criticise the old system of education in China for being pedantic and impractical. We are spending a very large proportion of our money and strength in education which is a great improvement on the old system, no doubt, but it is simply "reading books" just the same. Much of this is necessary, as a foundation for education; but we stop in the theoretical stage, and teach almost nothing that is vocational except preparation of Christian workers. All that is necessary, but if we stop there, who will support these preachers and teachers, men and women, whom we have prepared at such great cost of treasure and toil? The old methods of earning

will no more support a modern church than they will pay the expenses of a modern state.

During the past one or two decades vocational education has progressed with marvelous rapidity in the West. The high school that has no manual training, agricultural or domestic science department is now distinctly out of date. State universities with a million dollars of the people's money for a year's current expenses, are no longer uncommon, and Wisconsin University groans that its unprogressive enemies have succeeded in reducing its annual appropriation to a beggarly two millions!

Nearly all of this is used in various kinds of vocational education. But this movement has hardly become a ripple upon the current of missionary education in China. A few years ago, when retrenchment seemed necessary in one of our largest colleges, the authorities carefully considered where to cut, and decided to close up the one vocational department in the institution, that of engineering!

There are other reasons, no doubt, why the movement for making education more practical and vocational, has had so little effect upon the educational policy of missions, but the prime cause, that must be overcome before anything can be seriously attempted, is the indifference of the missionaries as a body. The reason for this indifference is not far to seek. The vocational education of the home land is largely carried on in state schools. Church schools can not afford to enter this field. It is too expensive. As great and useful a school as the Ohio Wesleyan has now an annual income from endowment of slightly less than fifty thousand dollars. Its tuition fees are double its endowment receipts. To enter the field of mechanical arts in competition with the great state appropriations is hopeless. No doubt most of our church schools are in the same position.

Now our mission staff is supplied from these church schools almost wholly. Naturally such a body of men and women will reproduce the type of school that produced them. Indeed we are not qualified to do otherwise. It is not fair to expect more or different of us.

But the trouble is we are too near content that it is so. We say, "The American Church schools are doing a great work, and are satisfied to fulfill their high calling, why not their foreign mission reproductions?"

The reply is right here: In America we have this need supplied superabundantly in the government schools. Here the state is powerless to meet it and this puts in our hands the greatest of all opportunities.

Naturally the question arises: "If the church schools at home can not afford to give vocational education, how can it be done in our poverty-stricken mission schools?"

The answer is: We will not need to do it upon the home scale, for the work here is not alongside of better equipped state institutions. Moreover, no kind of work that we can do will bring such ready response from the Chinese community, Christian and non-Christian. It will at once develop indigenous resources. Later, the students who are trained will become a liberal and able constituency to support the work of the Church in every department.

It is not my purpose to attempt to enter into details in this paper, as to what to do or how to do it. I only wish to emphasize the principle as fundamental, that to develop indigenous resources we must develop folks, men and women, who are qualified to lead in the new industrial development of China. If we confine ourselves to the task of devising ways and means to persuade our people out of their deep poverty to give more lavishly, we will be following the example of the Chinese Government concerning taxation. The people complain most bitterly that their taxes are increasing by leaps and bounds, but the Government makes no effort to enable the citizens to meet the larger expenses by improving conditions of industry. It is like milking the cow without feeding her. We have seen that our people are already doing as well proportionately as we Americans are doing. Where is the consistency in pressing for more, unless we are making at least an honest effort to equip them with greater earning power, such as our American constituency enjoys? Such a process will only anger them, as the Government's taxation system is doing.

We are not advocating an untried theory. The American Government undertook to do a piece of genuine mission work in the Philippines. Scientific practical educators were sent to study the situation. They were not hampered by traditions nor vested interests. They worked out a system of education that Prof. Monroe has declared to be "the best adapted to the needs of the people of any educational system in the world."

The *International Review of Missions* for April, 1914, contained a valuable article entitled "American Education in the Philippines," by Prof. A. A. Bullock, of the Nanking University Normal Department. Turn to your files and re-read the entire article. You can not employ a half hour more profitably. Take a sample paragraph or two: "Elementary education is divided rather sharply into two parts, the primary and the intermediate. The effort is made to hold every child for the first four years, and to teach him English and the common school branches. Each day, in addition, the boys must work at some hand industry, such as weaving, basketry, wood-working, pottery, and gardening in season, the girls at cookery or other household art. Beginning with the fifth year all schools are specialized into six difference courses. The six courses are: (1) the general course, (2) the course for the teaching, (3) the course in farming, (4) the trade course, (5) the course in house-keeping and household arts, (6) the course in business. The graduates of this last school readily find employment at good salaries in small business houses. It is of special interest to note that the regular courses are more and more being replaced by the vocational. Already forty schools are giving the farming course, sixty-one the house-keeping, thirty-nine the trade course, and forty-seven the teaching course, against a total of two hundred and four still giving the general course. The significance of these schools, looking to the future economic development of the Islands, is very great indeed."

What further proof can the most conservative missionary ask? We are face to face with these tremendous facts. Missionaries have been the pioneers in displacing the old classical system with modern curricula; China is looking to the same source for leadership in adapting their education to their industrial needs. If we fail not in this supreme test of our faith and wisdom, not only will we plant a self-supporting, self-governing Christian Church in China, but, under God, we will be the chief means of establishing a self-supporting, self-governing Christian Chinese nation.

Our Book Table

THE ENCYCLOPAEDIC DICTIONARY, 辭源. Published by THE COMMERCIAL PRESS, Shanghai. Price according to type \$20, \$14, \$7. pp. 3,000. Also in Chinese binding.

This is a great work: one of the many issued by this enterprising Press. The want of such a work has long been felt by students of Chinese. Now the need is satisfied. They who have the Kang Hsi Dictionary cannot afford to do without this new one, for it supplies the students with things lacking in Kang Hsi, and is superior to it. For one thing this is a modern book and contains much, both linguistic and scientific, that it was not possible for the older one to have. This, too, is a dictionary of words and an encyclopaedia of phrases, terms, idioms, etc.

The contents of the Dictionary include, Classics ; Language ; Literature ; Philosophy ; Religion ; Education ; History ; Geography ; Politics ; Army and Navy ; Astronomy ; Physiography ; Physics ; Chemistry ; Mathematics ; Zoology ; Botany ; Mineralogy ; Biology ; Hygiene ; Medicine ; Agriculture ; Industry ; Commerce ; Fine Arts ; Idioms ; and Proverbs. This entire material containing some 4,000,000 words, together with many illustrative colored pictures, occupies more than 3,000 pages, making the book a veritable mine of information and a treasure of all useful knowledge.

There are two indices: one according to radicals, the other according to strokes in the word, for finding difficult words, of which the radical is not very clear.

This is then a dictionary and an encyclopaedia. Let us look at it from these two points of view.

First its character as a dictionary. Generally it is based on the same plan as Kang Hsi. There is a difference, however, which shows the tendency of the times, and therefore it becomes more handy for use in this rushing age. For one thing it is more concise in its explanations, and yet supplies all the commentary that the student needs ordinarily. For instance, take its summary

of the character for *heart* and compare it with that in the older dictionary, and you will at once see the amount of eye-saving work in the new work. Yet there is no real loss for ordinary work in the concise explanation. Again the style of Kang Hsi is high and not easily understood: so there is a modification in the new, to meet the abilities of the more average man, in the schools and colleges to-day. Of course, in the special departments of 駢文 四六 詩 古文 Kang Hsi is superior, and the more learned student must still consult it; but even these 'specials' are found in this new Dictionary and supply what is essential for ordinary work.

To pursue the comparison yet further, we have in this, new phrases and new characters, as well as new explanations and mean-

心 (四音切韻類)
(一) 臟名，詳心臟條。(二) 古謂心爲思慮之官，凡屬思慮者皆曰心，今亦以意識之現象精神之狀態謂之心理。(三) 也，凡言中央皆曰心。(四) (釋名)「鐵也」木之尖刺曰心，「易」其於木也爲堅多心，「詩」吹彼棘心，(五星名，詳心宿條。

ings of old terms. This is not to throw any reflection on Kang Hsi; for it could not possibly contain what did not exist. For instance, we have in the new Dictionary the character Luh. 綠 [圖欽切沃韻] (一) 青黃色也, (二) 綠氣之簡稱, 詳綠氣條, (三) 草名, 與葦同, [詩] 終朝采綠. As an encyclopaedia it will be more sought after by the Chinese reader, for the English reader will not seek here, except for the names in Chinese, matter of which he has plenty in English. But even the English reader will find this useful as an encyclopaedia from the Chinese side. For instance, under 子 p. 300 we have the exposition of *Kuan Chang* 冠章, the new order of merit, under the Republic. Not only is the history of the order given, but there are pictures as well of the six orders. The theological student, too, will here find many references to his branch of study. For instance, on p. 127 酉 we have "路加 *Luke*, the Evangelist," with a short explanation.

But it is to the purely Chinese student that this branch will appeal more especially. Just take one character 銻; under this he will find a whole host of new things, such as *Chromium*, *Crocoite*, *Chrome alum*, *Lead chromate*, *Potassium chromate*, *Chromate*, with short explanation of each in Chinese. And so on p. 173 under 巳, he will find a picture of the electric spark, and a clear scientific explanation. And the man who desires to know something of submarines and aeroplanes will not look in vain. Sundry tables are given at the end of the second volume.

But to know all its contents can only be done by getting the Dictionary itself. We can only indicate in this review its general scope.

Now in a compendious work like this it is easy to say how it could be improved. Still what we have to suggest is not very important and will in no way mar the great value of the book. But we should like to suggest that when the publishers issue a second edition:—(1) they should make an index of the English terms in the book: (2) that certain English words be re-examined and revised; for instance the term 財產刑 is translated by *pecuniary punishment*. The English of this is not very clear, and the meaning incomplete, for the term has two definite meanings in law: (a) Monetary fine, (b) Confiscation of goods as well as money, such as the money on a gambling table, as well as, the instruments of gambling found thereon: (3) a more ample provision of new terms in Chinese be made: (4) the terminology of some foreign names, both biographical and geographical, be reconsidered; for instance, *Lisbon* is given as 里斯本; in their Standard Dictionary it is 里斯坡亞; but the one in general use is 立斯本: (5) consider whether such terms as indicated in (4) should not be relegated to a special Gazetteer and Biographical section: (6) consider whether it would not be better to have a consecutive number of the pages from 1 to the end, in addition to the present sectional paging. And finally improve the strength of their binding. Publishing houses in China have to make much progress in book-binding, in strength and beauty.

Our final word to all is, buy this book, without unnecessary delay.

E. M.

MYTHICAL AND PRACTICAL IN SZECHWAN. By JAMES HUTSON, C. I. M.
 Shanghai: "National Review" Office. 1915.

It is safe to say that, in broad China, there is no more interesting or, from a geographical viewpoint, more educatively suggestive an area than the magnificent stretch of country which lies in and around the great Chentu Plain. Mr. Hutson, who is a senior worker among the splendid band of men and women associated with the C. I. M. in West China, has found time to compile an excellent narrative of certain historical and otherwise notable facts relating to a district with which he is very familiar. It is sure to be welcomed by every one who cares to know something of the details of a region which, in many respects, deserves to be called "Wonderland." Missionaries and merchants, and also scientific travellers, have alike testified to the marvellous attractiveness of that distant section of China; it certainly proves itself to be a fruitful topic for the present appreciative and discerning writer. The book consists of a collection of papers, originally contributed to the "National Review," and shows Mr. Hutson to be a man keenly observant of natural phenomena. They also reveal him as a painstaking decipherer of Chinese mythical legends, and tablets whose inscriptions, it will be readily admitted, are often enough carved in almost unrecognizable characters, sufficiently tantalizing in formation and obscure in meaning to puzzle the most assiduous investigator!

This useful little book is a distinct contribution to the literature of the district, and no one can possibly read Mr. Hutson's chapters without deriving much benefit from the perusal.

The section of the book which perhaps chiefly arrested our attention deals chiefly with the "Irrigation Works on the Min," and the story as here told is amazingly realistic. The folk-lore which has gathered around this and other striking appearances and events, to which the author refers, is always interesting, and we can commend Mr. Hutson's volume very heartily to the attention of our readers.

Exceedingly clear photographs greatly enhance the value of the book, and the maps will prove useful to those who are acquainted with Chinese. But we miss the customary "Foreword;" and we also distinctly think that the book is worthy of more durable covers. The price we understand is modestly quoted at \$1.50 per vol.

J. W. W.

CHINESE ART MOTIVES INTERPRETED. By WINIFRED REED TREDWELL.
 With 25 illustrations. G. P. Putnam's Sons, New York and London,
 1915. Gold \$1.75 net.

This is a dainty and delicious book. "Its aim is to reflect a glint of the life that underlies Chinese art." And in pursuance of that aim the authoress brings the reader into at least a nodding acquaintance with the ancient *pa-kua* diagrams; with the elite of the exalted Dragon family (introducing the story of Ch'u Yuan 屈原, or Ch'u P'ing 屈平, the hero of the Dragon Boat Festival); the blossom names of the months of the year, and the symbolism of colours; the antique signs found on pottery and decorative

embroidery. Under *Taoism*, Lao Tzŭ, the Eight Immortals, and minor celebrities; under *Confucianism*, the Twenty-four Paragons of Filial Piety; then *Buddhist* emblems, and the Sixteen Arhats (commonly quoted, of course, as the Eighteen Lohans, the monks known as 降龍, "Descending Dragon," and 伏虎, "Crouching Tiger," being afterwards added to the original sixteen). Then the book of 110 pages ends with a sketchy *résumé* of history from the Sung Dynasty onwards; and a copious index.

The pages sparkle with wit, and are replete with information. Moreover, ninety-five percent of that information is correct.

But when a second edition is contemplated, it might be well to note (1) that Lao Tzŭ is not to be confounded with Shou-hsing (壽星 "Star of Longevity"); that (2) the Huang Ti of the Taoists is the Yellow Emperor, dated 2697-2596 B.C., and not Ch'in Shih Huang, 221-210 B.C., that (3) the crane, and not the stork, is depicted by Chinese artists; and finally (4) that "ho-shang" is a generic name for all Chinese monks, never a proper name, and certainly never applied to Chao Hsüan-t'an (趙玄譚), that elusive personage who was so mistakenly deified—by an emperor unknown—as "the god of riches."

W. A. C.

基督教綱. CHRISTIANITY. ITS NATURE AND ITS TRUTH. By REV. ARTHUR S. PRAKE, M.A., D.D., *Professor of Biblical Exegesis, Manchester University.* Translated and adapted by W. HOPKYN REES and HSÜ CHIA-HSING. Shanghai: Christian Literature Society, 1915. Price 40 cents.

This book of 154 pages contains 12 chapters as follows: (1) Religion, the most beneficent; (2) Theology; (3) The Being of God; (4) The Trinity; (5) The Origin of Sin; (6) The Evangel of Jesus; (7) The Miracles of Jesus; (8) The Man Jesus; (9) The Resurrection; (10) The Divinity of Jesus; (11) Divine Attributes of Christ; (12) Personal Salvation.

Under 1, the discussion is concerned with comparative religion and exhibits the excellencies of the Christian religion in five pertinent questions. What brings mankind into close touch with God; what deals most effectively with sin, what is universal, etc. Under 2, the philosophy and theology of Aristotle, Augustine, Schleiermacher and Luther are compared and the imperfections of heathen belief exposed. The following chapter (3) discusses the tenets of Darwin, Spencer and others and brings out the truth of the Christian religion in marked contrast. There are many new points discovered in the following chapters which are well adapted to the needs of those Chinese who take a real interest in theological matters.

The book will prove a valuable addition to the library of a college or, better still, a theological seminary. It would serve well as a text-book for advanced students. It is also a good book to hand to an educated friend who seems interested in serious subjects. The tone is evangelical and orthodox, and the arguments are convincing to the logical mind.

It may seem superfluous in this connection to notice the style of composition in a book of this kind, but there lingers still in the

minds of some the idea that a good literary style is not the best to be employed in translating Christian books. This theory has been exploded by the Chinese themselves. Dr. Rees in bringing the important truths of this volume to the minds and hearts of the Chinese has rightly used the best style he could find, and his translation deserves a careful study.

S. ISETT WOODBRIDGE.

保羅佈道遺規. THE MISSIONARY METHODS OF ST. PAUL. *The Rev. ROLAND ALLEN, M.A. (late of Peking, China). Adapted for use in China by Mr. ALLEN. Translated by W. HOPKYN REES and Hsü CHIA-HSING. Shanghai: Christian Literature Society, 1915. Price 20 cents.*

Our translator in the midst of multitudinous business has found time to render this important book into Chinese. Whatever others may think of the original, it has excited considerable comment among foreigners. The author has adapted it to a Chinese reading public and here we have the outcome. There are only six chapters and an introduction. These chapters are subdivided into headings and the various topics are treated in these divisions. The style of the book is about the same as that recommended in the foregoing review and should appeal to all who love good, solid, and useful reading.

S. I. W.

飲食本 THE CARBONDALE COOK BOOK. *Translated (with additions) by Mrs. CORA E. LEWIS. Prepared for press by Dr. J. H. INGRAM. Mission Book Company. \$1.*

This volume will be welcomed by housekeepers of all grades of experience. Those who are tired of the repertoire of their faithful old chef and yet begrudge the time to hunt up or think up something new, will easily find herein some attractive dish to add to the menu.

If the cook takes an unexpected departure and a green hand must be installed, how greatly will the process of teaching be simplified by having this book at hand to be the teacher.

But to the newcomer just beginning the making of a home in a new land this will be a veritable godsend. With the English text to make sure of what *she* wants, and the Chinese to guide the cook in *his* share, the ordering of meals will be no longer a bugbear, difficult to accomplish and uncertain of result, no longer the hazard of a wrong tone changing the nature of the concoction,—“Misseesay t'ang¹, allee samee soup; wancheesugar must say t'ang²—more proper.” Teaching the cook and learning a line of Chinese language not taught by such mere men as the sinologues Wade, Baller, Mateer and others, can go merrily on together.

To those who have enjoyed the hospitality of the translator no assurance will be needed that her receipts will work. For others a trial will soon bring conviction.

The style of the Chinese is clearest Mandarin.

E. W. SHEFFIELD.

A HOLY TEMPLE, 青年寶筏, *Words to Young Men on Purity*, by F. B. MEYER, translated by J. SADLER and C. J. WANG. In Chinese, 24 pages, 6 cents per copy.

A SPIRITUAL AWAKENING, 靈性奮興說, by G. S. EDDY. *Selections from the works of Charles Finney*. In Chinese, 38 pages, 5 cents per copy. In English, 30 pages, 20 cents per copy.

FIVE KINDS OF EXERCISE FOR BUSY MEN, 體育圖說五種. *Compiled and edited by Y. K. WOO. Illustrated*. In Chinese, 30 pages, 12 cents per copy.

The National Committee of the Young Men's Christian Association of China has published three excellent booklets in Chinese which aim at carrying out the Association's ideal of developing that trinity in unity, spirit, soul and body, which form the complete man.

There is no more important subject to be pressed upon the attention of Chinese young men than that of personal purity. As a doctor practising in China I am constantly consulted by young men whose fall from virtue has brought them serious disease affecting not only themselves, but their wives and offspring should they marry. All preachers and teachers in schools and colleges should have some of these booklets beside them, and press them on the attention of the young men under their care.

Another book of a simpler style for young boys is needed; the Wenli of this one just mentioned will be rather beyond lads of fifteen, and it is they who most need the counsels of this book.

The booklet on 'Exercise' is well got up and gives good illustrations of how young China can get rid of the stooping shoulders and narrow chests of the old-time scholars, which too often invited disease.

The 'Spiritual Awakening' is just the thing to help forward true patriotism, by pointing out that men need the consciousness of God's presence in every part of their life if they are to do their best work either for their nation or themselves.

The Y. M. C. A. is to be congratulated on the issue of these three booklets which are well suited for distribution among the intelligent Chinese business men and students. These books will awaken interest when many of the more direct Gospel appeals may fail. The covers might, with advantage, be made more attractive and arresting, especially if the booklets are to be sold by colporteurs. Other publications show what can be done in this way, and the Y. M. C. A. should give heed to this.

J. G. C.

代禱翰 INTERCESSORS—THE PRIMARY NEED. *Association Press of China*, 10 cents.

This is a comely little book of 45 pages, and consists of translations of a notable address by John R. Mott, and of related sections from the Conclusions of the Commissions of the World Missionary Conference at Edinburgh, 1910. The whole forms a valuable and needed tract for the times.

While not disparaging the usefulness of drawing a number of Chinese delegates away from their active missionary work to attend

consultative meetings of the Continuation Committees, there is before us in this booklet the key to the whole of our China Mission problems. And happy will that mission be whose Chinese pastors and preachers read, mark, learn, and—in their practice—embody the stirring appeals of these pages.

W. A. C.

THE INTERNATIONAL REVIEW OF MISSIONS for January, 1916.

SUMMARY OF ARTICLES.

This issue, as usual at the beginning of the year, gives much space to a general missionary survey of 1916. This appears to be not merely minute, but so far as one is able to judge where so much is of necessity unknown, thorough and accurate, as is always to be expected in this journal. Out of 74 pages, 18 are devoted to a careful review of conditions in China.

Of the following articles, the first is by Mr. Chengting Wang, one of the national secretaries of the Y. M. C. A. in Shanghai. This is entitled "The Importance of Making Christianity Indigenous." The most serious mistake of the missionary propaganda in China is that in the earlier, and even in the later, decades of the nineteenth century, the missionaries had a wrong conception of the moral and the intellectual strength of the Chinese. Their policy was to develop and train their Chinese workers up to a certain point which would only fit them to be assistants. There was no systematic effort to prepare some of these Chinese workers so as to enable them to take the places of the missionaries when they had to retire. To this policy there were some marked exceptions resulting in producing some workers of remarkable training and influence. This mistaken policy generally pursued largely accounts for the dire lack of workers of large ability and broad education to serve as preachers, Christian teachers, managers of schools and other institutions. Christianity can not become indigenous until there are sufficient native leaders to direct its propagation. To make Christianity indigenous three conditions must be met. First, a definite policy to discover and to train leaders to whom must ultimately be entrusted the full responsibility for the evangelization of the country; second, a wise educational program for building up an intelligent, well-to-do, and loyal body of laymen to exert a controlling influence in society and in the nation; and third, a systematic plan to generate missionary zeal in the Church.

Missions have been generous in gifts and in grants of money for plant, etc., but as a rule they have not trained Chinese leaders. They would have done better to send fewer missionaries, and to have trained more Chinese. Laity must be raised up and trained; students must be cultivated and held; but greatest of the tasks of the Church is the generation of a keen missionary zeal on the part of the church-members themselves. From being the central figure the missionary should take the background, exercising far more faith than hitherto in the capacity and zeal of his Chinese fellow workers. To be thrown upon one's own resources is the most effective means of self-development. Paul was noted for his plan of making his churches depend upon themselves. His policy should be ours.

Dr. Robert Speer contributes an article upon "The Present Political Environment of Missions in Siam." The King of Siam was born January 1st, 1881, and succeeded to the throne October 23rd, 1910. He was educated in Oxford and has traveled widely. His father, Chulalongkorn, was the most enlightened and progressive sovereign Siam had ever known. The present king, (the concluding joint of whose name is Vajiravudh) is seeking, as his father

was, to unify the country, which has many peoples and languages. Some of the uncongenial Cambodian and Malay elements have been transferred to France or to Great Britain. A uniform system of courts, taxation, prison administration, a common currency, general education on a system, a network of roads, newspapers, post-offices, telegraph facilities, and good administration, with personal visits from the king are working wonders in national development.

The Government has taken over the Buddhist schools, is enforcing conscription as a political agency, has organized a sort of Boy Scout movement called the Wild Tigers, involving pledges of loyalty to the king, evoking national enthusiasm, and promoting high ideals. The king has elevated Buddhism to the dignity not merely of a national religion, but *the* national religion. He has displaced the Gregorian calendar adopted by his father and replaced it with that of Buddhism, and this is the 2458th year "B. E.", or Buddhist Era. How all this is to affect the pledges of complete religious liberty for his subjects is not yet fully apparent, but the prospect is not favorable for such liberty. His Majesty attacks the current evils in Siam by oral addresses, in articles in a paper (reprinted in five volumes) and by his official influence. He denounces polygamy and social immorality, and guards his own conduct with scrupulous care. In the face of all Siamese natural sentiment (according to which he should have married his sister) he has remained unmarried, and he will not allow a woman around his lodging-place. Dr. Speer raises the question whether the fresh installation of Buddhism as a guide to the New Siam must not inevitably promote insincerity, and undermine the foundations of national morality in Siam, incidentally inflicting irreparable damage upon Buddhism as a religion.

Prof. Cairns of Aberdeen writes upon the topic "Hope." In view of the splendor of the opportunity which the Church has thrown away since the Edinburgh Conference so few years ago, the temptation to profound discouragement is irresistible. Is there an alternative? The events of the past year have severely shaken our confidence in man. Is it possible to retrieve that loss by winning instead a new confidence in God? Is there indefinitely more to be had from Him in the way of spiritual guidance, strength, and succor in the enterprise of the evangelization of the world, than the Church was possessed of before the storm broke? Paul puts hope among the great virtues. No modern moralist would do that. We look upon it as a happy accident of temperament, or favorable circumstance, rather than a virtue to be fought for. We do not regard a depressed outlook upon life as a sin. Rather we watch against being too sanguine lest we suffer the shock of disappointment. Yet bold expectation of good is recognized by every captain of industry, and by every physician as a great asset. Hope has become displaced from its true rank in the scale of Christian virtues. Something vital has gone wrong somewhere with our religion if that is true. What is that radical evil? It can only be want of faith. Christ's words about prayer are startling to the Christian of this day. A majority of our commentators are afraid of the Lord's words. But to Christ, "God was all and the world quite nothing." But we are hindered by the material world, and by the dogmas of science. Before Christ came, faith had grown dim, and into that world of pessimism Christ came with his message of hope. The mighty demonstration of spiritual power founded the Church and shook the world. The real spiritual problem of the Church to-day is how its dim and fleeting consciousness of God may be transfigured into an enduring and all-transforming possession. The promises to prayer of which prudent commentators are afraid, would become living and modern again. The real issue before the Church is whether she has to believe a great deal less in God than she has

done, or a great deal more, and it does not seem doubtful in such an alternative which is the path of Jesus of Nazareth.

Archdeacon Kitching of the Church Missionary Society in the Eastern Province of the Uganda Protectorate, having himself "captured" two previously unwritten African tongues, is exceptionally qualified to write on pioneer translational work. His article on "Capturing a Language" gives many interesting details, showing the process of learning the language of those who have no idea what it is that the inquirer wants to know. The importance of a universal system of phonetics is emphasized and illustrated. "The need for phonetic study for all missionaries is not even yet appreciated, nor the immense advantage that would accrue if missionaries of all societies could receive instruction in one fixed system of phonetic spelling, in order that the present chaotic confusion of orthography among African dialects might be mitigated if not abolished. It would also be of great advantage to the new missionary who dreads the bogey of language examination." "If the totally unmusical can be taught to sing correctly by means of the tonic sol-fa, might not the linguistic efficiency of many missionaries be vastly increased by the linguistic equivalent of that system, *viz.*, phonetics?"

Principal Garvie of New College, Hampstead, as a member of the British Board of Preparation of Missionaries, deals with "The Education of Missionaries," with exclusive reference, however, to conditions in Great Britain. He refutes the idea that the missionary can dispense with any of the education needed by the clergy at home, rather the missionary requires more and better training. He must be more of a linguist than is necessary at home. He must be able to understand sympathetically the religion of the land to which he goes. The Church at home has failed to keep its hold upon the intellectual movement of the age, and in many literary, aesthetic, and scientific circles it is counting for less and less. Is this tragic mistake to be repeated abroad? If not, we must have men of the finest quality and the ripest equipment we can command. Missionaries have often been educated in special institutions. This is objectionable, because narrowing. In theological colleges as they now are the education is not special enough. In all branches of theological study the universal character and so the missionary purpose of religion may without strained interpretation be kept to the front. In China, India, and Japan there arose in the twentieth century problems similar to those of the Greco-Roman world in the second century. The philosophy of the West has been too neglectful of the philosophy of the East. Christian theology has tended to be far too isolated. The study of comparative religions brings us back to a most illuminating similarity, for we thus see better than before that Christ is not only Teacher and Master, but also Saviour. If Christianity is a universal religion its ethics must be suitable not only for home consumption but for export. The Christian Church has met similar demands before. The effect of the historic Church upon social institutions must be studied. There are subjects outside a theological curriculum which could best be taught to intending missionaries in a union college of missionary studies in which the missionary societies of Great Britain and Ireland should each have a part.

Special linguistics, phonetics, the history of particular religions, methods of missions, a missionary pedagogy are among the topics which must be studied. Ethnology, anthropology, comparative psychology, and ethics might also be suggested. To prepare for joint work abroad by joint training at home in a final year of the course would be most excellent. This would involve a knowledge on the part of the student of the field to which he is to go in advance of his going. The students must be willing to take this additional year, and must be helped and encouraged to do so; the finances

must be provided. If we consider on the one hand what Christ is to those whom he has saved, and on the other how much the world needs his salvation, can we doubt that the work ought not only to be done, but done as well as it is possible to do it?

Dr. J. H. Gray, M.D., M. C. E., is the National Physical Director of the Y. M. C. A. in India, Burma, and Ceylon, and was formerly adviser to the Government of Bengal in Physical Education. He writes of "Physical Education and Missionary Work," calling attention to the great racial movements in physical activity which appeared about 75 years ago in Germany, and after that in Switzerland and in Sweden. This later appeared in the North American Y. M. C. A., in the form of systematized physical education as a co-partner with the training of the mind and of the spirit. Thence, as everyone knows, it has spread all over the world. The missionary organizations of the Church should seriously take up work along physical and hygienic lines. This would improve the physique, would develop moral fiber and backbone, introduce a new type of Christianity, promote Christian leadership, and together with instruction in biological, anatomical, physiological and hygienic lines, there would disappear many of the social evils that now occur through ignorance. The students of Christian institutions would then go out into the world armed with a knowledge of life, and of the laws of health that would enable them to live more efficiently in their own homes, and be of greater service to their village, community, and state.

The advantages of such studies to non-Christians would also be great and in time revolutionary.

A. H. S.

BOOKS IN PREPARATION.

As there is now considerable literary activity in China, and there is great danger of overlapping, THE RECORDER proposes to resume its monthly list of books in preparation. All correspondence should be addressed to:—

Dr. MacGillivray, 143 North Szechuen Road, Shanghai.

By Rev. R. A. Jaffray, Wuchow, South China.

The Return of the Saviour.
Genesis Chapter 12 to the End.
Exposition of Leviticus.
Baxter's Daily Light, Evening.

By Rev. A. P. Parker, D.D., Shanghai.

The Truth of Christianity, by Colonel Turton.
The Social Teachings of Jesus, by Dr. Shailer Mathews.

By Mrs. Mary Kwoh and Miss Ida Pruitt.

Daily Strength for Daily Needs.

By the Chinese Tract Society, Shanghai.

Life of Robert Murray McCheyne.
The Manhood of the Master.
The Story of Oliver Cromwell.
A Chinese St. Francis.
A Book of Golden Deeds.

By the Nanking Theological Seminary.

Clark's "The Ideals of Jesus."
Notes on Biblical Theology.
Essentials of New Testament Greek.
Dictionary of New Testament Greek.

By Isaac Mason, Shanghai.

Jesus the Hero. (For Junior Grade Scholars.)
The Swiss Family Robinson.

By Rev. W. M. Hayes, D.D., Tsingchowfu, Shantung.

Westminster Confession of Faith.

Exposition of the Epistle to the Hebrews.

By Rev. M. H. Throop, St. John's University, Shanghai.

The Apostolic Fathers.

By the Y. M. C. A.

Religion and Science, by H. L. Zia.

Relation of the Association to the Church, by H. L. Zia.

The Student Volunteer Movement for the Ministry, by Pastor S. C. Wang.

Gymnastic Nomenclature, translation by C. H. McCloy.

The Teaching of Bible Classes, translation from Edward F. See.

Meaning of Prayer, translation from H. E. Fosdick.

Social Application of Christianity, translation of the English Edition.

Lives of Prominent Chinese Pastors, by H. L. Zia.

Difficulties of Entering into the Ministry, by Pastor Ding Li Mei.

By Rev. A. Sydenstricker, D.D., Chinkiang.

The New Testament with Notes, References, etc., based on the Scofield Plan.

An Analytical Outline of Old Testament History.

By Dr. W. H. Rees, Shanghai.

This Do in Remembrance of Me.

By Dr. D. MacGillivray, Shanghai.

Spiritual Autobiography of Dr. Mahan.

By Rev. H. K. Wright, Ningpo.

Trial and Death of Jesus Christ, by Dr. Stalker.

By Rev. E. Morgan, Shanghai.

Dr. Campbell Morgan's Analysed Bible.

Dr. Horton's Commandments of Jesus.

Correspondence

A QUESTION OF TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I once more trespass on your space,—to draw attention to 約子 as the translation of *sundesmos* in Col. 3: 14 in the Mandarin Union Version? Contrast the translation of the same word in Eph. 4: 3, or rather shall I say the (possibly misleading) paraphrase there given.

Once more I would add that my only desire is to help, not simply to criticize.

FRANK L. NORRIS,

Bishop.

A TESTIMONIAL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I would like through your columns to testify to the value of the night school books edited by Mr. Tong Ts'ing En, of the Baptist College, Shanghai. These books are known as the 通俗學校. They have been used in our country field at a number of out-stations with excellent results. These night schools are of very great help to the out-station work.

Sincerely,

WM. F. JUNKIN,

A. P. M., South.

INFORMATION WANTED.

*To the Editor of***"THE CHINESE RECORDER."**

DEAR SIR: In connection with our attempt to complete our records relating to all missionary societies, home and foreign, conducting work in China, we have been able to obtain no details regarding the following societies since the year 1910:—

Anna Cheng's Mission
Associates of the late Rev. Dr. Bray
Bible Mission Society
Evangelical State Church of Saxe-Weimar

Cospel Missionary Society
Board of Foreign Missions of the
International Apostolic
Holiness Union and "The Revival-ist"

International Union Mission
North China and Shantung Mission

Committee of the *Pukhoi* Leper
Fund

Tibetan Mission

Tibet Border Mission

Women's Board of Missions for the
Pacific Islands

Women's Oriental Union

It is possible that among your readers are those who can tell us what activities, if any, are now being carried on in China, either directly by representatives of these organizations or indirectly through funds contributed by them. Anyone who can supply this information will win the sincere gratitude of

Yours very cordially,

C. L. BOYNTON.

*Statistical Secretary,
China Continuation Committee,
5, Quinsan Gardens.*

Offices, 5 Quinsan Gardens, Shanghai.

Missionary News

Hospital Appointments.

Dr. Wm. Malcolm is severing his connection (as Medical Officer) with the Peking Syndicate, Limited, Honan, on the 31st of May next, and is booked to sail on June 9th for a six months' furlough in Canada. He would, however, consider taking another hospital appointment, preferably where Northern Kuan Hwa is spoken.

East China Educational Association

The Third Annual Meeting of the East China Educational Association was held in Martyrs' Memorial Hall, Shanghai, January 31st to February 2nd. Owing to illness, the President, Bishop Molony, was unable to

attend and the meeting was presided over by the Vice-President, Dr. P. W. Kuo, Dean of the Government Teachers' College at Nanking.

One feature of the meeting was the effort made to co-operate more closely with Chinese educators, especially with the members of the Kiangsu Educational Association. Not only did this body send greetings through their President, Mr. Huang Yen Pei, but the Association instructed its Standing Committee on Course of Study to co-operate with committees of the Kiangsu Educational Association, especially in all work looking toward the development of text books and teachers' manuals. Members of the Chinese Association were also invited to accompany the Committee on Inspection of Middle

Schools. It is hoped that next year a greater number of English-speaking Chinese may attend the conference. The Commercial Press furnished tea for the entire Association on Tuesday afternoon, and in the evening excellent vocal music was rendered by the Shanghai Glee Club, a chorus of Chinese young men and women.

An experiment was tried this year in devoting one afternoon to sectional conferences for college presidents and deans, middle schools, science teachers, and elementary schools. This arrangement seemed to meet with general approval and was in accord with the spirit of the entire meeting, which aimed not so much at giving general inspiration, as at studying real problems that we are facing and formulating definite plans for solving them.

The Committee on Course of Study presented as its report, both a skeleton outline of work from lower primary through the middle school, and syllabi covering a number of the subjects. This course was not discussed at any great length, but the Association recommended it as a tentative course to be tried out as far as possible this year. Plans were made for continuing the work this year through sub-committees who shall do more exhaustive work.

Great interest attached to the report of the Committee on Inspection of Middle Schools. There were a number of valuable suggestions but the committee felt forced to work so rapidly that it was possible to obtain only the merest glimpses of such schools as they visited. Such glimpses seemed to reveal great need for teacher training and supervision and also careful

thinking out of the course of study as related to China's needs. Perhaps the most pertinent reply to the findings of the committee was that a large group of missionaries on the field hold these same ideals but are unable to realize them because of mission policies that do not include such ideals for education. The committee was continued and enlarged to include Chinese.

The Association was fortunate in having present Dr. T. H. P. Sailer of Columbia University, New York. Dr. Sailer has been studying the problems of Christian education in China and besides presenting the last-mentioned report he addressed a joint meeting of the Educational Association and the Shanghai Missionary Association, speaking on "The Aim of Missionary Education." Dr. Sailer held that the aim of our education should be Christian efficiency, and raised the question as to whether all our school machinery is contributing to Christian efficiency. In many class rooms the atmosphere is not Christian, but merely intellectual, and often the teacher is not so much of a helper of students in solving life problems as he is a grader with roll book in hand. In the second place the curriculum is frequently not Christian. It is too largely intellectual without being functional, whereas Christian education must accomplish things,—must form such ideals and habits and impart such information as will help solve successfully present day problems. This may be expressed by two phrases, "No blind alleys in education," such as courses that train observation of case endings, but do not lead to habits of observation of things needed

in everyday living or thinking, and second, "No alleys blind-fold." Too often the pupil may say, "The teacher knows what this course is for. I don't." We must give to students more vision and teach children to look at life as a series of problems and the school course as a help in solving these problems. We must reorganize the curriculum, spending more time and thought on things that are really worth while for efficient Christian living, rather than on the merely traditional.

A very spirited discussion of the address was held on the following forenoon. It was evident that a fair proportion of the audience have not kept in touch with educational research during the last decade. When requested to present a constructive program for alterations in the traditional curriculum, Dr. Sailer promised to present such suggestions in the future in writing, but presented at once for the consideration of the Association a plan that he hopes may greatly increase missionary education. Providing the missionaries and home boards heartily endorse such a plan, it is proposed to establish in some center a school for demonstration and research, probably in connection with a normal school. The great purpose of this school would be to work out courses of study and methods that will fill the present great needs of Christian living here in China. The school would therefore be fully staffed with experts, both Chinese and foreign, and the results of their research would give to the rank and file of missionary educators such material and methods as they cannot be expected to acquire unaided. A part of the staff would necessarily

be made up of a few of the most efficient missionary educators. Dr. Sailer hoped that he might be able to secure in America financial backing for such an institution, but only in case the missionaries feel that such a plan is wise. The Association voted to refer the matter to the new Executive Committee for further consideration of details, but with the hearty approval of the plan in general.

It was voted to place on the program for the meeting in 1917 the following topics suggested by the China Christian Educational Association.

1. What steps can be taken to give greater consideration to the ninety-five per cent of elementary students who do not reach the higher educational institutions? That is, the consideration by the school of the start in life.

2. Vocational Education. That is, under the social and economic conditions which confront us in China, what are the possibilities of vocational education?

The following officers were elected:—

President, Rev. A. J. Bowen, LL.D.
 Vice-President, Rev. Y. Y. Tsu, Ph.D.
 Treasurer, Rev. G. W. Sheppard, B.A.
 Secretary, Rev. J. M. Espey, M.A.

Union Work in Hangchow.

Dr. Main writes: I must tell you a little about our union work, the interest in it is steadily growing; there is something in it which seems to awaken our sympathies and to touch a responsive chord. It answers to the longing of our hearts which long for the salvation of the people of this city. We believe God is with us and we are all most anxious that the whole city should hear His voice. Much has already been done but there has been a little lack

of cohesion. In the absence of leadership in past years men and women burning with a passion for souls have done the thing nearest to their hand and heart, and in many cases done it well. Occasionally zeal has out-run discretion, but that is excusable because of the great need which everywhere exists for something to be done. With Mr. Fitch now specially set apart to lead and guide us, we hope the same zeal, earnestness, and power will be used to much more effective purpose, and that we will bend our energies to one common goal with a sufficient appreciation of the relation of the part to the whole, in a way hitherto unknown. Having Mr. Fitch as a leader will mean, I hope, that all of us will do more and not less. We cannot all be leaders, but we can all be workers. If every one played the first violin there would be no orchestra. The one end in view is that of bringing men and women to Christ. We can be satisfied with nothing short of this. To preach Christ and bring the soul into direct personal relationship with Him is the work of our Committee, and for that we must have unity of purpose and concentration of effort. This work demands our best and if carried on with whole-hearted devotion and backbone-to-the-front determination, there is every reason to believe that Hangchow will be stirred as it has never been before. Pray for us. I feel with regard to this work that God is waiting to be enquired of by His people. The power of prayer is not always sufficiently realized, yet I am sure according to our prayers will the blessing be. Let us betake ourselves to our knees then for this great work, and

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speak to God and let Him speak to us and let us guard against missing His voice in the noise and bustle of work and the clatter of our own, in season and out of season, in committee meetings and out of committee meetings. "They also serve who only stand and wait." I am not a great lover of committee meetings and believe that much time is often wasted in discussion, but when the discussion is over, the resultant action is the outcome of practically universal agreement based on individual reflexion and is therefore good. Some love to talk, while others love to act; but in the long run, after all, there is nothing like thoroughly thrashing out a subject, and the mature deliberation and common consent of thinking men is more effective than blind servility of those who are one-sided and possess not a right judgment in all things! They may be single-eyed, but they cannot see eye to eye with those who know better, and if there is a spark of grace left they are inclined to water it, instead of fanning it into a flame.

An Institutional Church.

Central Methodist Church, Foochow, is sometimes referred to as an "Institutional Church." In Chinese it is called "The Church of Lofty Friendships." Begun only a year ago, its activities have been definitely directed to the task of reaching educated classes with Gospel messages continuously and repeatedly. To this end have been cultivated "lofty friendships" between Christian people capable of leadership and those who have not yet accepted Christianity.

After considerable study of problems in the metropolitan area of Foochow, with its million people, a plan was projected involving the purchase of property for a church in the heart of the city. Such a site was at last secured on the main business street. It was large enough to accommodate several tributary institutions. In close proximity to the homes of the leading gentry families, it was also near the chief government offices for the province. Around it were the best shops of the metropolis, and the large student population of the provincial capital was easily accessible.

The educated in China more quickly listen to the Gospel from those with education. It was determined to staff this new church with men and women of as good training as those in any department of Christian service. Its head is a Chinese graduate of an American college in which he took high honors. He had been successful as a teacher in one of the most efficient higher schools in China and was very popular among the non-mission student classes. His associate in charge of women's work is a graduate of Goucher College, Baltimore. One of her co-laborers holds a diploma from Folts Institute, Herkimer, N. Y., and is in charge of the kindergarten of Central Church.

Besides these were employed three other graduates of the Anglo-Chinese College and three graduates of mission higher schools for girls. The aim has been to so multiply activities at a local church center that a considerable group of workers could be placed together in such manner as to conserve the results of their labors by constructive co-operation and a contagious *es-*

prit de corps. There is often a great loss to efficiency from a policy of so isolating workers and institutions that their by-products are not utilized.

Here with this working force was to be developed a *church*—not merely a boys' day-school, a girls' day-school, a kindergarten, a reading-room and the like—but a *church*, utilizing these and other institutions to multiply points of contact. At the very outset lines of effort were begun requiring a considerable staff. For the boys' school were employed several men. The kindergarten and girls' day-school had three teachers. Two men and one woman were set aside for pastoral calling. Another young man was Sunday-school pastor. There was a man in charge of the reading-room for men. Another was responsible for all business matters of the church with some time free for general pastoral work.

The local church must provide more than mere preaching-at-folks services. But it should never lose sight of its first purpose as an institution for progress in things spiritual. Central Church uses schools, moving pictures, exhibits, popular lectures, and-so-forth, merely to place its group of trained workers in contact with the people whom it seeks to reach on a plane of normal relationships. The Gospel messages can thus be brought in a natural and more acceptable way to those educated and influential classes so specially open to them to-day. Its parlors are habitually in use. It is a place where non-Christian men and women feel far more at home than where their sole impression of a church is the coldness of an auditorium. The scope of such a local church is as broad as the

family. It is for old and young, for men and for women. Yet it is a church with everything focussing directly and clearly on the religious life.

Thousands of people have come into touch with this church during the year. Yet in the main they have been definitely chosen by use of tickets and calling lists and selective attractions. Scores could have been baptized during the first twelve months but great care has been observed that those admitted to membership not merely accepted Christianity but gave evidences of a real Christian experience.

Exceptional earnestness and fine spirit are the results. One of the new members is grandson of a Foochow man who was viceroy of several provinces and comes from one of the best known families of the city. He has a passion for reading Christian books. Being a man of means he is not confined to daily employment and has made the work of the church his chief business for several months. When recently urged to accept a position in Chekiang Province he said "This is the first year of Central Church. I shall stay in Foochow until its work is more fully established."

At the Christmas season he headed the committee for helping the poor. The Christmas program lasted for two days, the first for men, the second for women. Rare curios from wealthy homes were loaned for an exhibit. There were children's entertainments and special Chinese and foreign music during the day as well as addresses on the meaning and spirit of Christmas. But the most significant feature was several Christmas trees on which were hung the receipt slips of those who gave

for the poor. Five hundred dollars cash was paid in, whereas the high-water mark in such giving in older churches was reached this year by a church forty and more years old which gave two hundred dollars. The chairman of the committee personally spent days of time investigating applications for help during the weeks between the giving and the distribution.

Part of the current budget is carried by mission funds. A large part is to be borne locally. For the first six months the mission advanced money on loans against receipts which were anticipated after the church had proved clearly to the public what it would really produce. For 1916 the envelope system of regular weekly giving has been put in use for all members. One man of prominent family, though not rich himself, gives one hundred dollars for 1916. This is his first year of Christian life but he has had a most genuine personal experience. During the quietly conducted financial campaign at the close of 1915 about five thousand dollars was subscribed by Chinese for the current budget. The significance of this giving is appreciated when we remember that the total Chinese giving to the strongest church of the denomination in the Foochow area was about one thousand dollars for 1915.

Past results and the promise for the future justify the policy of manning the local church with people of best training. They must be paid such stipends as shall ensure their highest efficiency. Their work may best be developed and conserved when working in groups. It is essential that their efforts be definitely directed in a well-poised propaganda for winning the educated

and influential classes to Christ through a local church whose activities and leaders will command a following.

R. A. WARD.

Dr. Clark and the C. E.

Perhaps no other man in the world has travelled so many miles and done so large a work for the world as Rev. Francis E. Clark, D.D., LL.D., founder of the Christian Endeavor Society and President of the World's Christian Endeavor Union.

To-day there are more than 80,000 Christian Endeavor Societies in the world, with more than 4,000,000 members.

There are Christian Endeavor Societies in every country of the world, and each week meetings are conducted in more than eighty different languages; the literature of the society has been printed in as many tongues. Something like 1,500 daily, weekly, and monthly periodicals carry Christian Endeavor news; more than 200 periodicals are devoted entirely to the work of Christian Endeavor. There are more than 750 different kinds of books, leaflets, cards, etc., published for use in the work of the society and as aids to it. Millions of pages of printed matter are issued every year.

INTERDENOMINATIONAL.

From almost the very beginning of the movement Christian Endeavor has been interdenominational in its scope and work. Though it began in a Congregational church, to-day there are 87 different denominations that take Christian Endeavor as their young people's society. No

agency has done more to bring the Christian people of all denominations closer together than this great society. The present tendency toward a unity of Christian people and churches is due, in large part, to Christian Endeavor, with its more than 12,000 union meetings every year, ranging from local and county Christian Endeavor union gatherings of one hundred or less, to the State, International, and World's Conventions, with thousands and tens of thousands of delegates present.

Dr. Clark has addressed at least 2,000,000 people; he has been in the midst of danger by land and by sea, in religious riots, in earthquakes, tornadoes, cyclones, blizzards, shipwreck, train wreck, and a score of similar catastrophes.

Dr. Clark has been received by presidents of the United States, of Panama, Argentine, Brazil, the Kings of Norway, Sweden, Greece, the Mikado of Japan, and scores of other celebrities. Perhaps no American citizen has been more greatly honored, and there is no more modest person anywhere.

DR. CLARK A LEADER.

To Dr. Clark's wise and careful leadership is due in large measure the remarkable development of the C. E. movement. He is a man of vision, as well as a man of faith and prayer. At each great biennial convention, he has presented to the Endeavorers some new plan for work and new goals, which the young people have always adopted enthusiastically, and usually reached or passed within the two-year periods.

E. E. STROTHER.